Society of zest

how to face existential crisis in the age of ai,
work stress, and political chaos

Julian Schloterback

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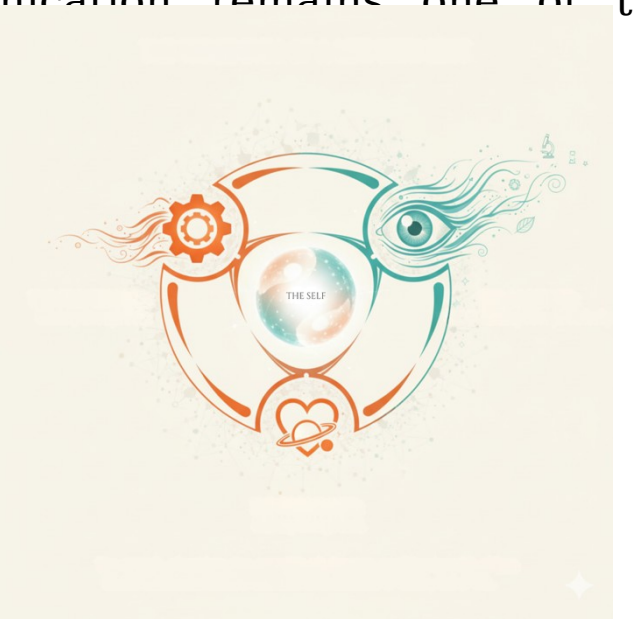

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Life is a valid choice.

Death’s imperative is freedom. Life’s imperative is Zest.

Purpose is death. Life is Zest.

Nihilism is real. Zest can overcome nihilism.

There is no absolute truth. We interpret the world through senses and concepts. Concepts are not illusions, they are another legitimate way of engaging with the same a priori reality.

Your interpretation is you. You exist as your own interpretation of the world. Every interpretation is valid because it is rooted in a real causal chain. Therefore, your interpretation is valid.

Zest for Life emerges when you act according to your own understanding of good, even while knowing it is not universal. It requires movement, conflict, ups and downs. Life without conflict is not peace; it is slow death.

You do not need to convince anyone. You do not play the victim. But there are others who, through their own unique paths, have reached similar conclusions. You will find them. You will fight alongside them for what you consider right.

You may be in the majority. You may be in the minority. It does not matter. You fight anyway, aware that no one possesses absolute truth, that morality has no objective ground, yet your interpretation remains valid and worth defending.

Your understanding will evolve. You will never betray it.

You have a canvas. One day you will be gone. The audience will be gone. The canvas itself will be gone.

And yet, you still paint.

That is Zest for Life.

Prologue

Existence is an interpretation of apriorism and there is no point of comparison between interpretations, any interpretation, whether we speak of one at the species level or at the level of individuals, is unique and sufficient in its simple existence. Different interpretations share common points in their views which allow coexistence. In the evolution of coexistence, humans, because they are the ones who interest us, develop certain spiritual constructions which we call morality. Morality is a construction like any other, whether we speak of a suspended subway, a cinema hall, a skyscraper or a particle accelerator, only the nature of morality is different. It must not be seen as something metaphysical but simply as a useful construction which, like any other construction, requires certain conditions to be met for its formation and, of course, maintenance.

By the complex nature of reality, in the process of interpretation, many contradictions arise as well as an interconnection of phenomena which cannot be understood separately, as they have been named, as “ideal types.” And not only that, even in the absence of contradictions and in a context where all information is given, there can exist different reference systems which make sincere, real and absolute understanding of reality impossible. And if we were to go even further, assuming a system without contradictions, where all information is known, where the simultaneous understanding of all reference systems is possible, there would remain one thing, namely the evolutionary nature of reality. The desire to understand reality as it becomes overwhelming, which is why many people retreat into religions. Religion reduces all the aforementioned to limited

information, to the elimination of contradictions, to a reduction to a single reference system and to an attempt to appropriate and paralyze evolution, which can only be found in death. In other words, many people betray life out of fear, cowardice, comfort, pain, suffering and so on, embracing death which demands nothing but also offers nothing. In addition, religion opposes life by idealizing certain positions. An idealized position means that it can no longer be changed, it enters atemporality. This attitude is joined by another very similar one, namely the belief that all that must be known and all that can be done are already known and can already be done, that there is no surpassing or enrichment of what exists. From the history by the Old testament of the Jews who refused iron technology, believing it to be something from the devil because they thought they already knew everything they needed to know, and thus refused evolution and were defeated, to economic positions which claim that social progress cannot exist beyond what already exists or even the belief that the spiritual liberation of man from the hands of the “shepherds” is impossible to achieve and maintain, we see that religion directly opposes life, being an apology for death.

How can we know that our beliefs do not actually sum up to a religion? We cannot know. What we can do is seek goodness and practice it. The path to authentic morality mirrors the process of learning to read. A child initially struggles with letters and words, but through persistent practice, reading becomes an automated skill, a tool that unlocks exponential growth. Similarly, we must practice goodness. Our nature is not inherently good; it becomes good through exercise. Though this practice may feel artificial and difficult at first, consistent effort transforms it from a conscious struggle into an automated, intuitive part of our being. And this might lead us to believe that since we struggled to be good, in a crisis situation we will show our true face, but this thought is false, because once goodness is learned, it will become automated and we will no longer be able to forget how to be good, just as once we learn to read we cannot forget how to read. In our goodness we will care

about truth and honesty, we will not know or understand everything and we will have limitations, but if we allow information to come, we will allow it to evolve, we will not cling to beliefs that time will invalidate, not the fashion of the time but time itself, and we will try ultimately to do what we consider to be good, then it will be enough. Therefore, we must defeat nihilism by believing in good and in the capacity of man to reach where he has never reached before, without any guarantee that such a thing is possible, always fighting against the odds and, very importantly, creating endlessly from nothing. We must find the strength to build our morality, each at an individual level, to find the strength to accept life in its evolution and complexity without reducing it to dead religions, striving towards truth, accepting the limits of knowledge but allowing them to evolve and pushing them to operate at a capacity slightly greater than their maximum, but carefully, so as not to kill the zest for living, the zest for life.

Introduction

If people were meant to think with their own brains, why would they need philosophers? People must think, or else their minds atrophy. The philosopher, however, goes further than necessary to keep their mind healthy, they venture to explore the abyss. Their role is to ask questions to the very end, to probe the shadowy realms of thought, with no guarantee of finding anything or even returning. Like any professional, they specialize in a niche. The philosopher's niche, however, is the exploration of concepts. This does not mean people should stop thinking for themselves, but rather that they can engage directly with the philosopher's conclusions without retracing their arduous path. In this way, individuals forge their own paths, draw their own conclusions, and perhaps even contribute insights that

others may find useful.

These words are written out of necessity, to analyze the present with urgency and thoroughness. Every generation (or cluster of generations) has a duty to reevaluate the current situation, given the evolutionary nature of reality. This analysis is not meant to endure for centuries as a guiding beacon; in fact, such things should not exist. Every book, idea, or philosophy has its own perishability. Ancestors had to craft their own intellectual tools to meet the needs of their time. A dogma, as we will argue here, is a fragment of truth. But just as a fragment of a human is no longer a human but a corpse, dogma is decay. Reality evolves, and so does truth. Thus, an idea or law claiming to exist outside time, yet born of our minds, inevitably bends to evolutionary reality. In our world, things either evolve or degenerate. A dogma that pretends to be timeless and context-free is merely death's expression: it rejects evolution and embraces decay. Even so, life can be horrific, draining your vitality no matter how fiercely you resist death.

At the time of writing, reading books and articles remains the "healthiest" way to accumulate knowledge. Manipulation through written ideas is far harder than through other forms of information transmission, because words have no taste, no smell, and leave less room for interpretation than images or videos. The psychological techniques used in videos, documentaries, films, debates, etc., are nearly absent in written text.

Information stored in books can be divided into two broad categories: art and science. Poetry, fiction, and technical or popular science works find their place in universal culture with little need for explanation, so

we will not dwell on the obvious. However, there exists a third category, whose importance seems less easily grasped by the public, philosophy. The role of philosophy is to create paradigms. Philosophy determines the direction we take, the niches of reality to which people devote attention and depth, the organization of power, morality, customs, and our modes of action. Philosophy, and the creation of concepts, shapes humanity's very relationship with reality, with what is deemed possible or impossible. Science is the slave of philosophy, for science is observation, while philosophy decides what is worth observing and where to focus. Let us now turn to the dynamics of power.

History and the present both share the master-slave relationship, where the master is the one who thinks and dictates the directions the slave's labor must follow. Labor itself does not require thought, as thinking determines what must be done, and labor is the execution of rules. Even if we internalize this master-slave dynamic, we might observe that humans alternate between periods of thought (deciding what to do) and periods of action (implementing those decisions). However, one cannot work and think simultaneously: legislating is distinct from executing. First, you choose a plan, then you labor, and if intervention is needed, you pause work, for you cannot observe, legislate, and labor at once. Historically, this relationship has been externalized, masters thought for slaves, who merely executed tasks, never pausing to question what should be done. Their thinking was confined to the narrow paradigm of their labor.

A world where this dynamic is internalized would lack bosses and leaders, an ideal that seems utopian. Yet even if we cannot build a society full of leaders, we can

do two things. First, compensate workers with the most critical resource, time, and second, enable them to use that time to internalize the master-slave dynamic in their personal lives. In professional work, masters decide both the broad directions of a field and the specific tasks to implement, leaving slaves (workers) to execute. Similarly, in organizing society, setting humanity's trajectory, and shaping the overarching paradigm of life (the creation of concepts), the dynamic remains unchanged. Unfortunately, the population does not participate in creating this overarching paradigm, reduced instead to labor or, when not laboring, to distractions.

Democracy requires unanimous participation, but since people are unaccustomed to internalizing the master-slave dynamic in their professional lives, they cannot apply it to their personal lives either. Thus, they remain slaves of another kind: in their professions, they sell time for access to resources, and in their personal lives, they trade agency for distraction or the comfort of ignorance. If they labor enough at work, at least there they might choose the relaxation of a rested mind, letting others think for them, and who can judge them for that?

This leads to another problem faced by contemporary society, which we will only mention here for brevity, reserving its debate for another time. Many who rise as leaders are, in fact, slaves who approach legislation as mere execution. In other words, the labor that trapped them their entire lives, work requiring narrow horizons and rote skills rather than intellectual expansion, prevents them from broadening their perspectives when they must legislate. They end up legislating in the same mechanical way they once

executed tasks. Note that here, “legislation” refers not just to lawmaking but to its enforcement, encompassing the formal creation of order as well as its case-by-case application. Legislators, judges, or any authority in any field are all creators of law. Crucially, a legislator must grasp a reality beyond mere execution, requiring more than problem solving intelligence: a holistic understanding of issues, often demanding unorthodox approaches.

This means being willing to tread unpaved paths, make risky decisions, interpret laws in spirit rather than letter, and treat law as guidance rather than sacred, eternal dogma that must bend to every situation. A true legislator must account for both past consequences and future implications of their directives. Such understanding is inaccessible to a mind shackled by labor, or, as we will see, a religious, nihilistic mind devoid of courage and vitality.

Logic, maximal efficiency, and the imposition of objectivity over subjectivity, all highly prized in our time, yield astonishing results and are necessary in both execution and legislation. But in the latter, they cannot suffice.

Returning to those who internalize the master-slave dynamic and participate in shaping concepts, we confront the problem of consensus. When one master commands many slaves, the slaves obey. But when multiple autonomous masters coexist, individuals who neither seek nor can be tricked into surrendering their power for ignorant comfort, how is consensus achieved? In this context, labor vanishes. True masters, equal in power, represent sovereign minds. Can such a situation be managed?

A living mind in a living body evolves, and in its evolution, it confronts a critical moment. Nihilism is a reality, not a luxury of the leisure class. Ignorance is not a blessing but a ceiling the ignorant, for various reasons, fail to transcend. This ceiling of understanding halts evolution, and since life means evolution, a mind in a stagnant body can only die. Many societal problems stem from untreated nihilism, most of which are manifestations of minds rotted by their refusal to accept life's evolving nature. Like the servant who buries their talent in fear, only for time to erode it. Even so, one should not force open a person's eyes or drag them to this ceiling, for in trying to enlighten them, you might blind them entirely. Access to education must foster an environment for growth, but if an individual rejects evolution, they should be left to dwell in ignorance, and often, in their own squalor. This harms society, but the only weapon against decay is non-coercive education. These rotted individuals spread pestilence, poisoning society, yet we can only help children and those who seek aid. To the rest, we can offer fleeting pleasure and minimal pain, for they are already dead in their evolution, and a gentle sleep will sweeten their death.

Truth Evolves

Truth evolves, so its assertion is not absolute. An honest person subjects reality to their analysis and draws their own conclusions. Some individuals who reach the intellectual ceiling, yet consider themselves apologists of truth, will declare and believe they are truth-seekers. However, they refuse to ask questions to the end, to achieve a holistic vision transcending binary thinking. In their acquired humility, they say, "This is all

I have to understand.”

You might ask: If everyone draws conclusions based on their own experience, what makes one a fool and another wise? Why are one’s conclusions more valid than another’s, if absolute truth does not exist and everything is an interpretation of reality? The issue lies not in the conclusions themselves, but in the process by which they are formed.

The effort of thinking is not futile, for it expands horizons. This expansion widens the chasm between those with narrow perspectives, making dialogue with religious minds impossible. Engaging in micro-level debates is no solution. While everything ultimately reduces to personal conclusions, these conclusions represent a flowering made possible by the sap flowing from roots deeply embedded in organic intelligence. Without organic, living intelligence, nourished by a continuous flow of information, sustained by critical thinking, and shielded by a sincere, honest desire to understand reality (free from chasing spiritual comforts, or “comfortable lies,” or material gains), no flowers can bloom.

The absolute is death’s prerogative, for life means evolution, and the only absolute we know is death. To crave absolute conclusions is to use death as an alibi. Conclusions need only be honest, yet rooted in organic intelligence, critical and perpetually engaged with new information. Organic intelligences remain individual, so their debates will persist endlessly. But when action is required, consensus will emerge through negotiation and ultimatums. Through negotiation, they seek common ground, accepting gains and compromises. Conflict fuels negotiation and evolution, yet their vast understanding

enables concrete decisions when circumstances demand.

As for others, those who face the critical moment and have their eyes opened, they must choose between life and death. The ultimate question is whether, in your helpless honesty, you end degradation before it begins or confront nihilism, becoming an overman. Embrace evolution, growth, discover goodness and beauty, craft your morality, discard religious thinking, and seize life with all its joys and sorrows.

P.S.

This entire section, focused on the evolution of truth, is the foundational statement for the book’s Axiom of Anti-Dogma. The core philosophical fight is waged here: The absolute is death’s prerogative, while life means evolution. To seek absolute conclusions is to commit intellectual suicide, retreating into the "comfortable lies" and spiritual comforts of dogma. The Axiom of Anti-Dogma demands that the individual cultivate organic, living intelligence, sustained by critical thinking and an honest desire to understand reality, as the only defense against stagnation. This axiom posits that any concept, ideology, or social structure that presents itself as an immutable, sacred truth must be rejected and dismantled, for it inevitably limits freedom and suffocates the Zest for Life. By making conclusions provisional, honest, and rooted in continuous critical engagement, the individual embraces the perpetual conflict and negotiation that fuels both personal and collective evolution, turning away from the false peace offered by intellectual submission to the absolute.

Nihilism

Nihilism is more than a preoccupation of wealthy half scholars bored with life who turn to spirituality. Nihilism is the belief in nothingness, an existential anguish, a dead end, or rather, a dead swamp where anyone might stumble. Nihilism emerges when everything loses meaning and importance, when life becomes endless suffering, and change brings no real progress. For example, one might argue that medical progress led to processed food production to feed an overpopulated planet, which necessitated antibiotics. People consume processed, pasteurized foods, weakening their immunity and forcing reliance on medications and vaccines. Food grows softer, narrowing jaws and causing crooked teeth. Yet without this path, we would have remained starving, ravaged by deadly pandemics, with an average lifespan of thirty years. If every advancement brings regression, which in turn demands new “progress,” can we truly speak of progress, or is humanity flailing pointlessly, unable to retain its original form yet gaining no clear benefit from

the current one?

Existence is rife with sophistry. Each person's worldview is shaped by their environment and absorbed information. Yet how can two honest individuals, who've studied the same niche their entire lives, reach diametrically opposed conclusions? The search for truth inevitably dissolves into opinions, each dismantled by another, perpetuating endless cycles of contestation and imposition. Existence is eviscerated by truths: we are too large to grasp the microscopic, too small to fathom the universe's vastness. We are a concretization of reality, yet reality is too immense to comprehend or define. And if, in the distant future, we, or another intelligent life form, could fully understand reality, what purpose would life retain? We are alone yet not alone, clinging to ephemeral human concepts unlikely to outlast even the thousand-kilometer radius of our lived spaces. We suffer both from lacking answers and lacking questions, and this absence of questions erodes purpose and motivation, cementing nihilism.

Suffering is inevitable. We cannot erase it, only transform it, and this requires labor. But here lies a contradiction: when laboring, humans seem to renounce their rational, conscious human condition. In this logic, a person is truly human only when not laboring, when in a state of marveling at reality. Yet even this conclusion is illusory, for even when one believes they are not laboring, they continue to labor, because life itself is labor. The heart beats, neurons interpret light, metabolism works, digestion occurs. Thus, existence is perpetual labor and, implicitly, perpetual suffering.

On the other side lies death, which seems far more appealing. Imagine a sick man in chains. What would

free him? Health. Then? Pardon. Then? Wealth, which would liberate him from law, for the rich are above it. Then? The social rigors among the wealthy. Then? We see the man remains dependent on bodily needs: eating, sleeping, drinking, breathing. Free him from these too. Then? The man remains imprisoned by his own thoughts, beliefs, and feelings. Remove these as well. We attain a transcendental consciousness, hollow inside and separated from the nothingness outside by a barrier. Remove even this final barrier, and we discover the absolute: the absence of all barriers, which is death. Death is absolute freedom.

The metanoia of nihilism is humble, catatonic, and hollow, involuntary yet inevitable, sophisticated yet absolute.

The price of the ticket into the abyss is a certain hyperlucidity, a paroxysmal and overexcitable awareness directed toward the nature of existence. It is a trap-like journey, as inevitable as death for the honest one, who, the deeper he descends, the colder he becomes, the more deeply nihilism seeps into his bones and molecules. Yet he is not chilled by cold, nor warmed by heat, for at the bottom of the abyssal pit there is nothing, and that nothing neither cools nor warms him. There is simply nothing. Dichotomies vanish; beauty ceases to be beautiful, it both is and is not, and if it is, then what? Nothingness settles in. The nihilistic kind, not the nirvanic one, the one that weighs upon you from one side because you have no answers, and from the other because you no longer have questions. Unlike the latter, it does not detach you completely from the race, from the ever-turning wheel, but only enough to place

you underneath it, so that with all its weight it crushes each already shattered fragment of your being.

If, however, we wish to lean toward the essence of the problem, removing as much as possible of the sophisticated waste of human nature and identifying the main reason why the dreadful, the sinister, and the atrocious appear small before it, then we must say as clearly as possible that the metanoia of nihilism is so dreadful, so sinister, and so atrocious because, more than a giver of incomprehensible and insurmountable agony, it also becomes a killer of the zest for live. A killer of the desire to sigh, to weep, and to cry out from the depths of one's being and from every recess of the soul in pain.

You do not belong to yourself. You are a result of your environment, physiological processes, and genetics. Your truth is merely the moment you stopped searching, exhausted, knowing it is not truth yet unable to continue, understanding even before restarting the quest that everything reduces to opinions and beliefs, and truth is an illusion. You stand paralyzed before this fact. You care nothing for gains, material or spiritual, those comfortable lies, but only for truth, which is nothing but a mirage. You can no longer enjoy life, knowing your home is not the universe's center but a reference point on an infinite plane. You cannot savor the present, betrayed by your senses, which end as mere illusions conjured in your brain. If all is a neural hallucination, where joy in food, flowers, songs, or people dissolves, who can call one person's delusions madness and another's success? Life, in any form, ends as a collective hallucination others will cap, leaving nothing of the cap or those who placed it.

Nihilism steals your focus, distracts you toward trivialities, makes you lazy yet perfectionist, the unhappiest combination. You grow spineless, antisocial beyond misanthropy, catatonic, a perpetual schismatic unable to integrate into any group, since groups form only by surrendering autonomy to a system accepted as self-evident truth, not a system of good and evil but only "good" (for wolves do not eat wolves). You become xenophobic toward ideas, eroded by reality's ceaseless churn, alone but not solitary, often craving absent company, disoriented, sensing even intermittently that someone waits with a knife to sever your stability's rope, that you might don the white shroud any moment. We cannot call you maladapted, for that would assume life has something to adapt to. Carelessly, we might think adaptation means survival, but since you likely have food and shelter, why bother? If we frame it socially, the answer seems obvious, but who still believes adaptation relates to social constructs?

You escape the hell of a the brave new world only to land in Purgatory, mired in mud, aware nothing ultimately matters, that you cannot grasp what might connect you to Understanding. Purgatory is far worse than Heaven or Hell, cramped and suffocating, not a worm but a wheel that presses, crushes.

When honest, you see the world whole, at a scale far beyond your lived experience. You see yourself, your nation, continent, planet, galaxy, universe, and grasp your insignificance. Even if you were the universe's grandest entity, you would still mean nothing before the absolute. Everything becomes a futile complication of what never should have been. Like missing the morning

bus to work and taking three subways, two trains, and a taxi to arrive where you would have been had if you caught the bus. We complicate life to distract from existential despair, invent problems to stay busy. But in a moment of clarity, realizing the idol you worship is your own creation, can you still bow? Can you take it seriously? Feel the same reverence? No, of course not. With this panoramic view of existence, how can you go to work? To eat? To avoid starvation? Then starve. To keep your family from starving? Starve them too! Why endure when all our structures, brick or ideological, are useless clamor leading nowhere, a false god demanding worship as truth?

Why clean if it will dirty again? Why jail criminals if others replace them? Why read a book if it's a fabricated tale spun from a simple idea needlessly complicated to give us busywork? Why have tasks? Why do anything? Why exist?

You need no profound native grasp of reality, only the madness to chase it. You need not be a genius to recognize life's alienation, but among the alienated, many drown in ignorance, a protective layer, dead skin, that, if stripped, would make even a breeze agonizing. Who told you to shed it? Did you not know it shields us all? This skin helps everyone, rich or poor. Many delude themselves that a poor man's skin differs from a rich man's, channeling all their energy, no, despair, all the despair into replacing it, ending happier, perhaps, under ignorance with a new face. This applies not just to rich-poor dichotomies but intellectual-fool, saint-sinner, family man-donjon, failure-success, believer-atheist, woman-man. All adapt to their category through ignorance or wishful thinking born of cognitive dissonance. Some, tormented by existence, flee toward

the dichotomy's opposite pole, and after grueling effort, believe they've escaped the race, scaled Everest, left evil behind, and claimed good. What they ignore is that no "good" or "evil" exists, only despair they believed had a cause. When their suffering seemed justified, they blamed life. How fight for anything knowing all outcomes end in disappointment? In fleeing one pole for the other, many lose the lucidity they began to grasp when confronting existence's torment.

The absence of good or evil calms many. They mistake this for a "good," like existentialists who thought destiny is self-built, believing their toil would culminate in something worthwhile, something beautiful. But no, good does not exist. Nor does evil. There is void. Despair is not evil but existence's condition. We cannot erase it, only elude it through ignorance, dead skin, pleasure, or pain. Pleasure is no escape from pain; both are escapes from despair. Despair is human limitation, the incapacity to accept void. If anyone claims resolving this dilemma requires "accepting the void" to dispel despair, invite them to f off.

P.S.

The discussion of Nihilism it is a prerequisite for our entire philosophical code. Nihilism, understood as the complete loss of ultimate value, represents the central, existential threat to the Zest for Life axiom, which we will establish as the supreme value. By confronting this fundamental void, we achieve two things crucial: first,

we solidify the Axiom of Anti-Dogma by rejecting the futile search for an absolute, external truth; and second, we ensure that every subsequent concept, from morality to political organization, is correctly diagnosed as a limited tool whose only measure of success is its utility in defending and maximizing life lived with Zest.

The Truth and Freedom

Having said this, the problem has been raised. I propose a brief pause before addressing it, which will be far lengthier and thornier. To address it, we must clarify one more aspect: truth.

Truth evolves and cannot be formulated. You search until exhausted, reach a point, and declare, “This is the way.” But if you were not exhausted and searched further, you would find another path about which you’d say the same, and this process would repeat endlessly. How then, to formulate an exhaustive yet practical understanding of life that is honest, neither paralyzing nor a lie accepted out of fatigue, knowing the search yields nothing? How to believe you’ve made the “correct” choice among infinite options, if correctness even exists? And if you know it isn’t true, how can you live with the lie?

If you do not challenge your brain, feed it

uncomfortable ideas, leave it to algorithms, preexisting beliefs, and wishful thinking (what it wants to hear), it will shrink until it atrophies, leaving you to perceive the world one-dimensionally. When confronted with opposing ideas, do not raise defenses, ready to attack any alternative to your own. Doing these exercises nothing; it's like gym pain without muscle growth. The brain works only when thrown shieldless, defenseless, unarmed, into an endless ocean of ideas with no up, down, left, or right. With nothing beneath your feet or ahead, you must swim in void, battling ideological currents blowing you astray, grasping at nothing, struggling against the pressure of realizing truth's compass has vanished. No valid arguments remain for your beliefs or others', only irregular shadows in darkness that dissipate as you approach. When nearing collapse, you retreat to your biases, where it relaxes, wiser and more aware. But this requires courage, resolve, and above all tolerance, a sincere desire to understand others and their reasons. Equally vital is applying this attitude to yourself. Tolerance demands objective knowledge of the universe's mechanisms, especially the brain's, a broad grasp of causality. In short, honesty.

Human knowledge is scientific. Science is good, efficient, even exhaustive, for as we've not found the world's limits, we've not found science's either. Science may someday explain everything, but only as a single whole. This thought might seem a religious fear of confronting life, wishing someone else were responsible. Religion makes us crave authority to avoid bearing freedom's burden. What I mean is: science will explain everything from its perspective, the scientific one. But it is absurd to believe this perspective, a human construct, encompasses all reality, not just a single whole. It is also

nihilistic fear: once knowledge's ceiling is hit, we decline, for life is evolution, and without evolution, we die. If evolution's engine ever stalls, we accept defeat with dignity, for we cannot live infinitely in a finite universe. This is the greatest nightmare we could face. We must adopt this same stance toward the religious fear of self-governance. However hard, if we choose life over death, we must wield our freedom fully, even as beliefs fall and change. Removing these fears leaves the question: Can science, a product of the human mind, encompass all reality's forms? I believe it remains valid, so we must stay humble, open, and unafraid. Through these openings, we explore reality from other angles.

"Believe and do not question" is a saying falsely attributed to Christianity, yet it holds depth. If science is one form of inquiry and faith another way to grasp reality and exist, the latter is not meaningless. Morality cannot be measured with rulers or quantum computers. Morality and goodness emerge from inner, spiritual seeking. Morality is a construct, not scientific but spiritual, though "construct" may be flawed. We cannot analytically determine goodness. We must courageously declare that goodness exists even if unprovable, seek it inwardly, then enact it. But do not overanalyze, lest conceptual "good" overshadows the real good. Goodness must be natural, not dogmatic. Seeking good is good, but delaying action for absolute good is evil. Yet I've said too much, for goodness is inward, each person's duty to seek, find, and live it, consciously or not.

Interpreting reality requires information, honesty, and critical thought, critical in the sense of spiritual "scuba diving" described earlier. But thought must stay fresh, evolving, for stagnation is death. If knowledge need not be absolute (only honesty, critique, and

evolution matter), why pursue it? Because zest for life in its absoluteness requires knowledge, honest, critical, informed, ever-renewed. What value has knowledge if conclusions differ? Yet the honest, critical, informed mind, awake in perpetual skepticism, finds ontological beliefs akin to others': goodness, beauty, zest for life, all without surrendering individuality to dogma or the herd.

Ideas and conclusions are not always sophistry, lies, or illusions to placate the soul, provided both you and others think critically, honestly, and informed. Conclusions are not absolute truth (only death's freedom and zest for life are absolute), but if rooted in honesty, critique, and freshness, they suffice to live with zest.

Honesty makes you critical, aware of what your century demands. You will not grasp absolutes, for science evolves, and philosophies remain diverse. Yet an honest 21st-century person thinks as such, not like a 14th-century one, and a 30th-century person likewise. The honest know what their era allows, unillusioned about absolutes. Whether one surpasses current knowledge's limits matters less than functioning at full capacity, preserving integrity. If this fuels progress, it is a bonus, but progress is not the goal, honesty is.

One claims not to be dogmatic or captive to ideology, asserting honesty, critique, and freshness. Yet this very assertion becomes dogma, a belief in knowing truth. However honest, critical, and informed you are, you develop static philosophies. Even the conviction "I believe in nothing" is a belief, a paradox leading nowhere. Thus, seeking absolute knowledge is futile, for at its limit lie paradoxes returning us to the start: tilting at windmills. If knowledge is honest, critical, informed, and fresh, it suffices. Absolute knowledge or

hyperlucidity are not goals. Why crave total bodily awareness? Knowledge and lucidity need only sustain zest for life.

It is said truth-tellers are always hated. Is this so? I say yes. Truth cannot be formulated, but here, the truth-teller is the least religious. A nonreligious approach draws infinite more hatred, for it critiques even the most “blasphemous” ideas. Religion here is broader than church, social, economic, political. Religious critique opposes other religious beliefs; nonreligious critique dismantles entire reference systems, others’ entire existence and reality, striking nerves so raw dialogue becomes impossible. Critics must be silenced swiftly, for while people accept harm to property, currency, or even others for their religion, they will sacrifice endlessly and pile corpses.

Causality inside and outside of the context

From the dawn of the universe until today there has existed a chain of causes. This chain has branched out like a tree. In reality, all causes are interconnected and there are no truly independent segments, yet a compromise of segmentation was made so that the causal chain could be studied and manipulated, this phenomenon is also known as an ideal type. In this way we can create a categorization, on one side we have the entire causal chain, which we may call causality outside context, and on the other its isolated segments, studied and manipulated as causality in context. Science is the study of those segments that display a high frequency, while other segments cannot be isolated as easily, which

is where problems arise. What we call art, morality, and more broadly the social and human sciences, cannot be fully isolated or understood. There can be no exhaustive definition of social phenomena such as communism or capitalism, for that would mean understanding the entire causal chain that led to the creation of inorganic matter, then organic matter, to the emergence of solar systems, planets, life, the course of evolution, the rise of intelligence, and all the causes that shaped both the history of humanity and of the individual, all the way up to the present. Needless to say, such an attempt is impossible.

Since everything is interpretation, and every being has some interpretation of apriorism, humans as a species have theirs too, and their interpretation depends on these mental concepts of good and evil. These are not illusions but models of interpretation specific to humans, or to advanced intelligence in general, though we cannot know this until the discovery of other forms of advanced intelligence, through which apriorism might also be interpreted. There exists a human interpretation, at the level of the species, as well as an individual one, and from this conflict arises. We will reinforce this idea later. Good and evil cannot be determined scientifically, they cannot be reduced to causality in context, rather they are concepts whose value is defined by everyone's understanding of the causal chain. Yet since the causal chain is vast, some will interact throughout their lives with certain parts of it, while others with different parts, and so good and evil will take on different values. There will never be an absolute definition of good and evil, because no human can grasp the entire causal chain, yet some will try to impose their own definition of good and evil on others as absolute truth. The problem is that no individual's definition can be catalogued as wrong or

right, it is valid and that is all, for any interpretation rests upon a real causal chain, even if this freedom of self-determination creates issues on the social level. But the honest person will say: this is my understanding, that is yours, I will not try to convince you, do not try to convince me, my vision will evolve in time as my grasp of the causal chain expands, yet I will never arrive at absolute truth, at singularity. I can share my vision, you can share yours, where we reach common ground, it is good, where we do not it is equally good, but I will oppose vehemently any form of subjugation of the freedom to explore the causal chain independently and to allow for only one valid option in defining good and evil.

Thus, anything can be argued for and against, since reality outside of the context contains the entire causality from the beginning, and again, causality in context represents delimited domains treated as though separate, even if they are not, such as a scientific field where one attempts to manipulate a concrete phenomenon, isolating it from the rest of reality so that it may be understood and manipulated, in a sense tearing it away from general causality, killing it, in order to study it, whereas reality outside context is the entirety of reality. There are so many relations between two phenomena, causalities, that inevitably if someone wishes desperately to find a causality that supports their belief, they will succeed. If they wish to find one contrary, they will succeed too. Often people will seek comfort, the removal of responsibilities, and pleasure, and this will drive them to select those causalities that confirm their needs. They will act as though possessing the arguments, they possess truth, yet any stance they take can be equally well refuted. There is no absolute truth, and if we choose to believe something it is

because we want to, not because we have discovered a truth others failed to find. I think in this entire equation it is important to be honest, to try as much as our mental stamina allows to analyze as many causalities as possible, and in the end to say: this is what I believe, I know truth cannot be formulated, if you believe otherwise, that is your matter, I will not try to convince you, do not try to convince me, and if at some point our visions grow too contrary then we will simply follow different paths.

What happens when a society splits because of this? The answer is simple: morality differs from legality (general morality born from the common grounds of majority's morality, many people overlap the general morality with their own morality, especially if it is similar). Morality is flexible and represents the inner freedom of people, they must be free to speak for or against what the status quo deems right or wrong, yet legality is the general framework, rigid, and what truly matters in society, and the foundation of legality is freedom. We'll come back to this later.

Those who seek to monopolize good and evil are in fact the religious, who will never accept life in its evolution and vastness, always longing for simple, dead, static truths. They will never be able to accept the validity of a different vision, whether they belong to a conservative or a progressive doctrine, for religion manifests itself in the same way. To better understand the nature of these facts we must turn to the metaphor of the marathon.

The honest man runs until exhaustion, while the religious man runs a predetermined number of kilometers and then declares he has run all there was to

run. Yet if he had been honest, he would have kept running, to the edge of the world, and then circled it endlessly. But he cannot do this, for at some point he would collapse. The honest man runs as far as he can and says, “This is how far I could run.” And with the ground he has covered, with the chain of causes he has grasped, with the structures he has understood, and with the widening of his horizon, he defines those abstractions such as goodness. The religious man instead clings to rigid visions of them.

But if he were honest, he would not say that he had run all there was to run, he would have admitted he stopped because he was exhausted, because that was as far as he could go. Instead, he says that the race itself ended, that there was nothing more to run, which is nothing but a religious lie.

And in the end, we may ask, why is it wrong to have a religious approach to life, like the marathoner who stops at the finish line rather than at exhaustion? The answer is simple.

Because nihilism cannot be overcome without such mental structures that lift us up and become the pillars of a life lived with zest for life. It is possible to live without them, but in that case, nihilism is no longer defeated; rather, the absence of pain does not result from victory over nihilism but from its anesthesia. And then man does not live, but is merely animated by certain beliefs, giving up inner freedom and becoming extremely vulnerable and easy to manipulate. Thus, religion for him turns into a drug, one he needs more and more of. And the more he needs it, the narrower his horizons become, smaller and smaller to sustain his life, the deeper the lie grows, and the conflict between his

dead vision of reality and reality itself throws him into conflict with the whole of existence, religion is not the solution, on one hand because is a lie (a honest man cannot accept a lie, because for him this is never an option, because for him, life is great, but life cannot be lived under any circumstances, and there is a moment when death become preferable to life, and this is when he has to accept a lie in order to live, and he understood the nihilism can be overcome, but for this he has to be firstly sincere, he can accept just a limit, the limits of his human understanding), and on the other hand, even though religion will become an anesthesia for the pain caused by nihilism, your life will still be painful, and will suck. But we must be advocates of life, and to choose it accordingly. And how to do this is what I will speak about later, but the short answer is already mentioned-zest for life

Next, we will address nihilism, clarify terms like zest for life, and crucially, show how religion is a symptom of untreated nihilism.

P.S.

This chapter, which dissects the nature of causality, serves as the essential mechanical framework for the entire book, particularly for the Axiom of Anti-Dogma. By distinguishing between causality inside the context (the subjective, internal world) and outside the context (objective, external reality), this section provides the tools to philosophically dismantle dogmatic claims. Dogma relies on the belief that a singular, fixed, or divine causality dictates all phenomena, which this chapter explicitly rejects. Instead, it affirms that genuine truth is provisional and evolves only by understanding

the fluid, relational nature of causality. This understanding is the prerequisite for an individual to cultivate their Zest for Life, as it frees them from the predetermined narrative of fate and allows them to embrace the reality of conflict, negotiation, and perpetual self-creation.

Religion Essence

From humanity’s beginnings, people have posed existential questions. Lacking scientific means, their first approach was religious, a form of dogma that eventually permeated all areas of life. This religiosity is a way of approaching reality based solely on intuition, senses, and feelings, which are subjective and deceptive when it comes to truth. Early humans sought truth, but an internal struggle arose between truth and spiritual comfort, a battle often won by comfort, leading to the collapse of the axiom of Anti-Dogma.

Through dogma, complex concepts like morality were reduced to a simplistic equation of two unknowns (good and evil) that became "clear truths."

We are products of genes, evolution, and

environment. By relying solely on human nature and denying the utility of reason's objective analysis, we abandon truth, inevitably falling into extremes of thought and unconscious drives. Our raw emotions are irrational, products of genes and environment, and without a rational balance, they compromise the necessary discernment required to uphold any functional Organizational Code. Honest people, who maintain this balance, question deeply and resist stopping at the first answer; religion, however, forces a choice, disrupting balance and leading to excuses that allow the truth to die. Religious thinking is a virus rooted in untreated nihilism, a failure of reason to establish the Zest for Life axiom. To clarify, this dogmatic, ideological behavior is not limited to spirituality; it manifests in politics, economics, sexuality, or any domain divisible into factions. Modern people recognize that this dogma is a crutch for intellectual dishonesty, as it limits, narrows, and "religionizes" intelligence, reducing it to prefabricated conclusions instead of active thought and conscious decision-making.

The capacity to understand causality is diminished, killing the necessary courage for tough choices. There is no difference between someone religiously spiritual and another religiously political or economic; a religious sufferer cannot view life without emotional bias, capitulating to sentimental arguments just as their senses declare the Earth flat. Reality encompasses countless extremes. The intelligent internalize and balance these extremes; the religious externalize them, choosing one side, like the political left or right. These extremes should remain internal conflicts, creating whole individuals who evaluate policies based on efficacy or utility, not blindly adopting them as prefabricated dogmas. The most

prevalent modern religiosity is political, where the left's extreme is naivety and the right's is sociopathy. Good ideas exist on both sides, and adopting them proves that one requires no dogma to accept truths, a fundamental affirmation of the Axiom of Anti-Dogma.

Religion in a nutshell

Religion means comforting lies, narrow horizons, rejecting the evolutionary nature of existence, not being able to keep balance, always falling into extremes, and not being able to accept that there will be totally different interpretations of goodness and beauty, just as valid as yours. More importantly, it means not being able to accept their existence without adopting them. Because if you admit they exist, you will fear the validity of your own interpretation. And since those interpretations are contrary to yours, you are afraid that yours will be less valid if you accept the difference. Religion also means being trapped by your beliefs, afraid to let them evolve, always stuck in an endless defensive state. Because you tied your entire existence to them, if one fact invalidates them, you are prone to conserve them at any cost, even though they are dead, ready to sacrifice life itself, shrinking your existence and your horizons to the narrowest point, just to preserve your dead beliefs, which become a corpse.

Notice also the difference: a belief is not the same as a principle. Belief refers to something external, while a principle is your own interpretation of good and evil. But things are never so simple; even your principles can be deeply affected by religion. I will explain this more at

length, but the difference is that the religious person is not conscious of their principles, adopting them passively. The Übermensch, however, the one who has faced nihilism, allows his beliefs to evolve and shapes them consciously, individually, of course influenced by the outside world and the causal chain, but always through active reconstruction.

Religion also means rejecting life's tragedies, and searching for escapes, reasons, and causes where there cannot be any. Because existence contains tragedies that must be accepted and overcome as they are. And how do lies work? Through the metaphor of the runner. And once again, why choose honesty when one could live in lies? Because lies collapse at the bottom. When you reach the bottom, they no longer protect you. You either wither and die, or you decide to live. And if you want to live, you must rise, fight, and build. What to build? A mental construction strong enough to sustain you. And how? By being honest, and by running until you are exhausted.

If we want to find a single definition of religion, it is this: religion satisfies the deepest malfunction of the brain -the illusion of purpose-. It works as the strongest sedative for our greatest source of suffering: our hunger for meaning. Religion can never be eliminated completely, just as nihilism cannot. But it can be severely reduced, reduced to a level where it no longer shapes our lifestyle or poisons our zest, our zest for life.

Life is not an illusion but an interpretation, and interpreting reality is not an illusion.

There exists an a priori world prior to any observer's interpretation. Every observer interprets this a priori reality through their own senses. Octopuses, bats, tardigrades, and humans interpret it differently. Within each species, individuals add new dimensions to interpretation, each perspective authentic. Only a dogmatic mind would claim one interpretation is "right" and another "wrong." Humans interpret reality not just through senses but also through reason, which includes abstract concepts like goodness, beauty, and progress. We do not know whether interpreting the a priori world through these concepts is uniquely human or tied to a specific level of intelligence. Even if uniquely human, it cannot be called an illusion, as it is a mode of interpreting the a priori. No interpretation is "wrong", some may be inefficient for the majority and thus discarded, but none are invalid. Just as humans interpret the a priori through senses, they interpret it through concepts of goodness, beauty, and progress. These concepts remain abstract, impossible to rigidly define, yet they hold higher quality for those with critical thinking, information fluency, and honesty, minds immune to the religious virus. I will return to this idea shortly.

Life is worth living because it is not an illusion but an interpretation. In any reality you inhabit, you cannot exist in its a priori state, for that would mean lacking perception, and only death lacks perception. The a priori cannot exist without an interpreter, so there is no absolute interpretation, only interpretations, each with intrinsic quality. As stated, the a priori of any reality exists only if perceived. It cannot exist or be perceived without a perceiver, i.e., without life, without an interpreter. Thus, every interpretation is correct and endless.

Returning to the problem of two professionals: two people study the same problem their entire lives and reach different conclusions. We speak of fields outside hard sciences. If guided by noble intentions, sincerely seeking truth, indifferent to material or spiritual gains (like the false comfort of belief), how can they reach different conclusions? If a person is honest, guided not by gains but by truth, however informed, with a fresh mind open to new ideas (even if unaccepted, taking time to understand them and their underlying processes), they become valuable. Even without discovering absolute truth, their conclusions, drawn from holistic human experience, hold value. If their conclusions differ from mine, I will gladly sharpen my own through theirs. If the interlocutor lacks these qualities, any exchange becomes a colossal waste of time. Ideologies are not inherently bad, but one must build their own ideas and ideologies. Otherwise, their philosophy reduces to a compendium of others' ideas. To think is to independently discover ideas you will later find in others.

The philosophical dimension of reality cannot be argued. Technical agreements require study and scientific method, but philosophy, the direction we give science, rests on beliefs. The honest person presents their beliefs and nothing more. Anything beyond this is sophistry. Logic and scientific method lose their power in this realm.

Morality is a construct

Humans built an order adjacent to nature, which we now call society. They domesticated animals,

developed agriculture, and used exploitation (slaves, the poor) and eventually technology to sustain this new structure. Observing the merciless indifference of external nature, humans constructed society and subsequently "discovered" good and evil and codified them into laws, though morality remains an individual attribute. Human interpretation of the a priori (external reality) includes our senses, reason, and metaphysical concepts like goodness and beauty. There is no point questioning the validity of these concepts; their validity is inherent in their use for perceiving reality, even if they are constructs unique to human intelligence.

However, this very foundation, the mind's capacity to create and sustain these concepts, is under constant threat from the dogmatic mind, which is the primary target for the Axiom of Anti-Dogma. Religious thinking is not limited to faith, but is a viral approach to reality rooted in untreated nihilism, a failure of intellectual courage that prioritizes spiritual comfort over the rigorous pursuit of truth. The Axiom of Anti-Dogma is the necessary counter-force to this surrender. It demands that we reject all prefabricated conclusions, whether they manifest as traditional piety, rigid political ideologies, or economic fanaticism. By relying solely on subjective emotion, the dogmatic mind avoids the agony of balance required to understand causality. This retreat effectively "religionizes" the individual, dulling intelligence and reducing conscious decision-making to the blind acceptance of ready-made beliefs, thereby undermining the individual's Zest for Life and destroying the possibility of a functional collective Organizational Code. The Axiom of Anti-Dogma mandates that a person internalize and balance extremes, using reason to manage raw emotions, ensuring the individual remains perpetually engaged, critical, and free.

These concepts, good and beauty, exist only within society. Outside society, there is moral neutrality. This fact should not disillusion us into nihilism, imagining that good and beauty are illusions merely because they depend on a societal context. Their reality is dependent on their utility in sustaining the Organizational Code. Like certain birds dependent on a green city, their reality is not negated by their context. If your house burns down, you rebuild; you do not lament the rain or wind. Similarly, if society collapses, we must rebuild rather than philosophize endlessly about good and evil, for these concepts thrive only in society. Constructing goodness is a prolonged process that evolves into progress. Humans need cultivated goodness and beauty in life, for through these concepts, they interpret the a priori, and these concepts ultimately sustain the zest for life.

P.S. I think that almost anyone in a billionaire position, who commit atrocious acts, would have done similar things. And don’t get me wrong, I’m not saying that if you suddenly gave billions to someone who has spent more than thirty years in the middle or lower class, they would necessarily behave the same way. Those people have already been domesticated by society. Not trained, domesticated. Religion trains, culture and social norms domesticate people.

When you live your whole life with shortages and limitations, you learn to adapt. You retreat into a moral framework where, if you lack money or freedom, you tell yourself it must be because you didn’t work hard enough, or because money is somehow evil. Otherwise, the contradiction would drive you insane and you would no longer be able to function.

But if someone becomes extremely rich while still young, the situation is different. In that case, they may grow up feeling above the law and outside normal constraints. They skip the long process of social domestication. And when power, wealth, and freedom from consequences combine, people may end up doing terrible things, because human nature, when freed from constraints such as poverty, law, and social limits, can become dangerous.

Beyond Moral Euphemisms

Since morality lacks objective value, moral progress is a myth. Every individual reaches their own conclusions based on the unique weight of their experience. It is true that as we look back through history, our current grasp of reality has become far more vast, making our moral systems increasingly intricate. If we define progress merely as complexity, then we might say morality has progressed. Yet this progress is limited to the architecture of the system, not the validity of its conclusions. A moral conviction from the past is not inherently wrong because it is old, nor is a modern one right because it is new. There is no such thing as a universally correct or incorrect conclusion, for every perspective is a valid interpretation of the same

underlying reality.

A moral interpretation only gains official status when it commands a majority. At that moment, it is codified into law. We must not be deceived by those who claim that righteousness is defined by what the law permits and evil by what it forbids. We must not be fooled by the narrative that we live in a free world where everything is allowed except the illegal. We must ask how the illegal was defined in the first place. There is no guarantee that legal prohibitions are not merely covert, unacknowledged tools used by the establishment to stifle specific freedoms. The establishment insists that anyone seeking to exercise a freedom it deems illegal must be suppressed. In such cases, the laws and the judges do not serve you, they serve the morality of the establishment.

However, let us remain clear headed. There is no eternally authoritarian establishment just as there is no perpetually victimized, holy population. Often, those who share the morality of the state are the ones who play the victim most fiercely. They face no persecution for their beliefs, yet when others find the courage to express a dissenting morality, these loyalists urge the authorities to treat that expression as a criminal act. This is how the legally innocent are persecuted. They have not broken the law through their actions, they have simply dared to manifest their own morality. Censorship is a universal constant. In conservative societies it is called the morality police while in progressive ones it is called hate speech. The labels differ, but the foundation is identical.

To be clear, acting against the law is a violation that warrants punishment, for without obedience to a

shared code, society dissolves into chaos. If laws become obsolete, the people must form a majority to change them. But my central point remains that no human being should be punished for the mere expression of their morality. Every person possesses a moral compass. The intersecting points of the majority's morality form the law, and the law decides what is right or wrong for the collective. Breaking those rules is a crime, but expressing a belief, no matter how blasphemous it may seem to the majority, should never be treated as one.

Censorship is unavoidable. Even in societies that boast of being free and inclusive, the pressure to conform is immense. This is natural. No man is a universal hero fighting for abstract truth or justice. Every man fights for his own truth and his own sense of justice. There are no martyrs for objective truth, only martyrs for the sake of their own conscience. Because people have different lives, they have different moralities. When they are in the majority, they write the laws. When they are in the minority, they must endure. This endurance is not a response to a specific injustice, but a surrender to a tragedy of life itself. No one is inherently guilty for fighting for their own values, even if that fight leads to the confrontation or subjugation of an opposing view.

I want to place a needle in the collar of every shirt to prick us whenever our heads sink into the slumber of conformity. Never let yourselves be lied to by an establishment that promises peace and freedom. The peace they offer is designed for those who already agree with them; everyone else will be marginalized. When the opposition eventually takes power, they will use the same rhetoric to achieve the same ends. Do not fall into the trap of claiming that one side is objectively better

than the other.

Do not be deceived and do not tell yourself: "Be serious, you cannot claim X is as bad as Y; Y is clearly worse and must be defeated." Perhaps my own morality tells me that one side must be fought, but I will not use lies to do it. I can only state that according to my morality Y is wrong. I will not be a coward who hides behind the law, claiming that my enemy is "objectively" wrong or that the law is an absolute truth. No, I will not do that.

Instead, I will say: Y must have absolute freedom to express his morality, but I will still persecute him. I will not do it because the law has objective value, for it does not, nor because Y is objectively wrong. I will do it because I am the majority and Y is the minority. The morality of Y is against mine, and for that very reason, I will try to limit his freedom as much as I can. Yes, i said what i said, i will do it because I am part of the majority and he is the minority. His morality threatens mine, and for that reason, I will use my position to limit his influence. This is not a defense of dictatorship, and my goal is not to propose a perfect social organization, it is a description of any kind of governance that we had, stripped of all euphemisms, in order to destroy the illusion that some societies are fundamentally freer than others. And, if I were the minority and Y the majority, then I would be the one persecuted.

"But if you are aware that both your vision and Y’s are valid, cant you just live together in peace?" No. This is a death trap. Living in peace in this context means eviscerating all the peaks and valleys of life that lead us to conflict but which, at the same time, represent the exaltation of life. If you were to level this entire path,

conflicts would disappear, but life itself would be extinguished with them. To embrace life means to accept that there will be moments of joy and moments of suffering. Only the dead neither suffer nor rejoice. Joy without suffering does not exist, for such a state is a straight line in reality, a manifestation of death.

We must not confuse our personal morality with the official morality of the law. Even when they align, it is often a happy coincidence. We must give to Caesar what is Caesar's by respecting the law to maintain order, but we must never surrender our spirit. Regardless of the establishment's threats or encouragements, we must live and act according to what we know to be true. Where we are forbidden from acting, we must at least have the courage to speak. If we maintain that inner honesty, our purpose is fulfilled, and the eventual result becomes secondary.

The supreme value of life is not life itself

Humans construct morality, but morality without action cannot exist. As a construct, it must materialize, for any construction demands effort, and without yield, it would not have been worth building from the start. The question arises: Is moral construction more important than life? Is it worth dying for an idea? Does this not make humans slaves to their own inventions? For a moral person, a person of ideas, life is not worth living under any conditions, sickness and lack of freedom can make death preferable to life. Even if we call it a construct and liken it to a house, the metaphor has limits. Morality is an inner construct, with

repercussions in the physical world but of a spiritual nature. A construct born of inner discovery and, simultaneously, an expression of freedom. An improvised, cobbled-together morality may lead to a wretched destiny and, certainly, a dysfunctional society. Even if we claim life is more important than morality as a construct, the life resulting from abandoning, distorting, or improvising morality would be miserable, a misery so profound it would negate life itself, reducing it to a pitiful, unlivable state.

We have grown accustomed, in this era of prosperity, to believe life is the supreme value. Yet this view is itself a religious attitude. Today, life is valued more than a ruler or a border, perhaps even more than an idea. In the medieval era, rife with wars, plagues, and darkness, life was worth no more than two potatoes, so dying for an ideal did not seem so bad. Today, however, as reality manifests in infinitely richer ways for human life, an idea alone no longer justifies trading existence. Even so, despite its undetermined potential, the supreme value of life cannot be life at any cost.

For the supreme value of life is not life itself but life lived with zest for life, just as the supreme value of diplomacy is not peace but lasting peace, and the supreme value of democracy is not the citizen but the educated, rational citizen. In short: In crises, we either risk everything for a life worthy, beautiful, and good to live, or we prioritize mere survival over morality, ending in a wretched existence that makes even death seem favorable.

The meaning of life is a religious hoax

Life does not need meaning. Meaning is a manifestation of the religious mind, a way to suppress nihilism, not eliminate it. Viktor Frankl believed life required meaning because only that meaning and clinging to an external purpose kept interwar Jews alive. But our lives are not concentration camps (or at least should not be), so the need for purpose must be genuine. Purpose is another method of t rading the present for a future that never arrives, and if it does, it must immediately be replaced by another. When suffering in agony, you cannot live with zest for life, so meaning is justified. Yet under conditions of health and social security, purpose takes on a pejorative role. People animate themselves through purpose just as they do through labor, viewing it not as a means but as an end. Paradoxically, purpose should be a means so that the end itself becomes zest for life. No one stops us from having resolutions, but there is a vast distance between fulfilling a plan and turning those resolutions into life's primary purpose, binding ourselves to it in the most religious way possible.

If we ask what the absolute is, we think of freedom. What is absolute freedom? Revisiting an earlier problem: a sick man in chains is not free. If freed from chains, is he free? No, for illness remains. If cured, is he free? And so on until the final barrier: the absolute freedom of nonexistence. This perspective may seem depressing and nihilistic. The good news is that life, too, has its absolute. A healthy mind does not need a purpose in life. A communist dreams of establishing communism, a fascist of a pure world, a pacifist of a warless world, a socialist of a classless society, a liberal of a world without social inequality, a poor man of wealth, a rich man of more wealth and power, a dogmatist of fulfilling their doctrines. Yet none truly desire their dreams to

materialize, for then their lives would lack purpose, and they would have nothing left to live for. This is the religious mind. In reality, life has no purpose and does not need one.

Thus, life's absolute is zest for life: the capacity to live with vitality through hardships and joys, to be energetic and tire without collapsing from exhaustion, to live without a goal, motive, or aim, guided instead by goodness, beauty, and progress. It is the capacity to genuinely defeat nihilism, not neutralize it through religion. A strong person, dare I say, a true Christian, akin to the slave willing to pay any price for freedom, finds the strength to be sincere, to break free from religion to renounce purpose, to trample nihilism, to embrace goodness and beauty, and to live with zest for life.

The greatest religious hoax is the transcendental meaning

Life is a game, a game in which you try to figure out how things work, to understand as much as possible, to shape the future from the past, and to live with zest for everything life has to offer. Life can be seen as a work to be completed in every corner of its surface, that surface being nothing else but our time. But here lies the trap: if we treat life as a "work," we risk confusing the building of this work with the very purpose of life. And this translates into social, professional, or other forms of "success." Yet this, too, is an illusion, because any purpose, absolutely any purpose, no matter its nature, whether material or seemingly transcendental, is nothing more than a way of trading the present for a

future that will never truly arrive. And even if it does arrive, it will immediately need to be replaced with yet another purpose, which once again trades away the present. The only way to dissolve purpose is to replace it with zest for life. And zest for life means faith in goodness, beauty, progress, balance, honesty, responsibility, building, and the sincere desire to live. These mental constructions of goodness, beautifulness, and progress, are not illusions but true constructions. They are the engine of zest for life. They cannot be precisely defined, for they preserve their mysterious quality, but they are understood by each person according to the knowledge they have gathered, the structures they have grasped, and how far their understanding of the causal chain extends. Every purpose builds a religion around itself. Those with the narrowest perspective are content with profane purposes, while others reach for transcendental ones. Yet purpose itself is a bodily need, born of our brain. And the absolutes or eternities promised by transcendental religions as “purpose” can only be deceptions, since everything tied to materiality belongs to a closed system. Therefore, all problems of materiality must find their solutions within materiality itself; otherwise, the so-called “solutions” end up as mere illusions and delusions. The transcendental is not to be rejected, but our opening toward it must be pure, untainted by materiality. Thus, people must not turn to the transcendental to solve profane problems, or even those that only appear to be spiritual but in fact also arise from the brain, that is, from materiality, such as the problem of purpose itself. If transcendence is to be honest, it must remain a non-transactional, pure relationship. But for this to happen, a person must already have satisfied their need for purpose within

materiality and resolved all their material problems before turning toward transcendence and mysticism.

Of course, no one does this, and that is why, for many, the transcendental ends up as nothing more than a simple religion, just as false as all the others. Purpose is beneficial only in the presence of real suffering, such as in war, where the purpose is peace, or in illness, where the purpose is recovery. But in the absence of genuine necessity, purpose is nothing more than a sedative, as I will explain shortly. A person may create art, explore space, cure diseases, or improve social systems, but without making any of these the purpose of their life. Instead, they should be done out of the sincere conviction that they ought to be done, that it is right they to be done, that they will bring progress. And all of this must unfold while one preserves their zest for life, having ideals, resolutions, but not purposes that bind their entire existence, or by which their entire existence is to be motivated. Zest for life is not a purpose but a desire to perfect one's life, to see it as a plan complete in itself, sustained by mental constructions. Every movement, every decision, every suffering, failure, or success adds a detail to this work of art that each must complete according to their own measure, not for posterity, but for life itself. Human beings need resolutions, for they give color to their destiny. But if those resolutions destroy the zest for life, forcing one to renounce individuality and to end up as a mere entity devoid of self-consciousness within a system that does not value the individual, and if those resolutions become synonymous with the very reason for one's existence, then they degenerate into purposes, which in turn degenerate into religions. These drive life out of the human being, allowing nihilism to take hold and to keep them captive, for nihilism begins to press upon and

wound them. Purpose then becomes a sedative, an escape from the suffering of nihilism, but never its cure. Any need for purpose or absolutes is nothing more than death's attempt to lay claim over life, for unchangeability, stagnation, and eternity belong to death. But if death has its absolute, absolute freedom, the liberation from all constraints, including the constraint of the self, then life has its own absolute of existence, which is not eternal but belongs to the present and to zest for life. And this absolute translates simply into the desire to live, and nothing more. On the social plane, the need for purpose brings stagnation and fear of change. Yet our reality is one in which stagnation does not exist, there is only growth or collapse, and anything that is not growth is collapse, including so-called "stagnation," which in truth is a form of collapse. People tie their entire existence to a purpose within a world that is constantly changing. And instead of riding the wave of inevitable change and steering it toward progress, they resist it. But evolution can never be stopped, and they will end up crushed beneath it. This is why zest for life is not fixed and unchanging like death, but is itself alive, embracing change and evolution, adjusting its resolutions to them, rather than resisting them as purpose does. For when purpose becomes the reason for existence, it will sacrifice the entire surrounding reality just to preserve itself. And this refusal of the evolutionary nature of reality only narrows the horizons of man more and more, until he becomes nothing but a vegetable, emptied of everything that makes life alive. You may say, "But life can still be lived that way." And it's true, it can. Yet another myth of our age is that life is worth living under any conditions. However fascinating and alive life may be, it is, in fact, the only thing that truly exists, the only thing that is

something. Death is not, death is nothing. Life exists; it is real; it possesses itself. Death, however, is nothing. And we cannot say that death has a certain value, while life has a greater one. Life has all value, while death has none, death does not exist. And yet, despite this, life itself can become unfavorable compared to death. This happens when faith in mysteries can no longer be exercised, when freedom no longer exists, when there is no beauty, no goodness, no honesty, no sincerity. When a person's life is reduced to a single purpose, one not born of real necessity such as liberation or healing, but rather a supposed transcendental purpose, one that is never meant to be attained but only perpetuated without end, ready to sacrifice everything around it for its own preservation, then death becomes the only honest solution.

Zest is a long-term commitment

In the zest for life there can be no concessions, because the zest for life is in itself an absolute which if it exists, it can no longer leave room for anything else. People most of the time want both to eat the cake and to keep it. The person who accepts the zest for life as the desideratum of his life accepts that in that moment he must renounce any concessions and half measures. For the zest for life is not an anesthetic of nihilism but is its replacement, it is what is put in place when nihilism is defeated, and once nihilism has disappeared, concessions lose their value, because concessions are made in order to further postpone the pain of untreated nihilism, however once nihilism is defeated, concessions

lose their relevance, and if concessions still continue to exist it means that nihilism in fact was never defeated, but only well anesthetized.People however cannot accept this, and cannot imagine a life without breaks and concessions, because deep inside, they know that they cannot defeat nihilism, or at least that is what they believe, and so they live as if they could prolong indefinitely the anesthesia from nihilism, however each time they end up depending on drugs, breaks and religion, because postponement can never last long. And what exactly am I referring to? Well, breaks and vacations or periods of low intensity are in fact social constructs. Man cannot live with the zest for life, he commits himself to a life full of suffering, alienation and nihilism, and then he resorts to breaks when the pain of nihilism begins to suffocate him. However if every day were lived with the zest for life why would breaks still be needed? Why should we take a break from being happy? You will say, because you cannot be happy all the time, and I agree with you, however happiness is not our desideratum, but the zest for life, which allows life to be lived at maximum intensity, without allowing nihilism to appear anymore. We do this because people do not make the distinction between maintenance work and creative work full of zest for life, and since the system is built in such a way that we are intoxicated with too much alienating maintenance work, it is normal that we see closer a simple anesthetization of suffering and nihilism, one more and one more, rather than seeing the little light at the end of the tunnel, which is the zest for life. As I said, the zest for life cannot be lived in any conditions, however people are cowards, and accept to live in misery and nihilism out of fear of losing their life in the attempt to obtain it. However that is not what I want to emphasize here, but the fact that once the zest

for life is obtained, concessions and breaks become redundant.A child in his early years of life does not need breaks, but in that period he manages to obtain the highest yield for his work. For the child all life is a vacation, because all life is lived with the zest for life, and then he is not alienated by the work he puts in to learn to walk, to speak, maybe even to speak two languages, to learn to socialize, to create his own image of reality, and in fact, to work and grow through every step he takes. If we were to measure the yield of a child's work with that of an adult, that is to make a difference between what a baby looks like at birth and what a 7 year old child looks like, and how many differences there are between the two stages, we would realize that the yield of his work is incomparable with the yield of an adult's work between 25 and 80 years old, the latter being much smaller. And children manage to do this without being alienated, because they have not yet been indoctrinated with the nihilistic doctrine of post-industrial society, in which work must be done out of necessity, out of need, out of obligation and blackmail and in any case, for any other reason than out of the zest for life.And so adults, both because they are indoctrinated and because they are for the most part a gathering of cowardly dead people who are not capable of defeating nihilism at any cost and living, view life as a continuous suffering, where life ends at 23 years old, and from that point onward we continue to exist because we are too cowardly to put an end to it. And since all our life we have been dead people who either could not or did not know how to live with the zest for life, we choose to cast a useless shadow on the earth until the moment when even the earth will say- you have crawled enough , to the grave!A concrete example on this topic is that of university, in fact of high school and university. Most

universities should be eliminated completely. In fact, in most cases, universities should be only accreditation centers, in which a student works part time or full time in the field in which he wants to be active, and in his free time from work prepares the theoretical part, so we are talking about 60 or even 80 hours of work per week. However these are not hours of alienated work, because we are not talking about repetitive maintenance work, but growth work, which for a living person should not alienate. And besides this example, I offer one more and then we move on to the attitude that the dead adopt towards this lifestyle lived with zest.The second example is that of a student very interested in sciences, let’s say advanced mathematics. Who spends most of his time studying and growing.Well, the dead on the sidelines will reproach these people that - they are not enjoying life-, and it seems hilarious to me that precisely they talk about enjoying life. But do you know why they say this? Simply, because as I said, for them life is a constant suffering and a continuous attempt to anesthetize nihilism, and they see the period of childhood and of student life as the periods when you can still postpone the pain of nihilism which once properly installed, will keep you for your whole life, and then you will need vacations and breaks and drugs and religion to cope with it, because that’s life, right? False, that’s life in a nihilistic society. In a post nihilistic society, useless jobs are abandoned or technologized, work in general is optimized, people have responsibility over work such that what can be done in one hour is not done in ten, fortunes are capped because riches represent anomalies of an artificial system, which like any other artificial system requires supervision, maintenance and intervention, and the maintenance jobs that remain, being much fewer in number through technological

efficiency and the elimination of useless ones respectively through responsibility of properly done work, become in quantity far too few to be able to alienate and affect the zest for life, although sufficient to maintain society and to offer each person who contributes to the life of the city, a life sufficiently comfortable to allow the zest for life to exist. And man, even in adulthood can work without being alienated, can continue to explore, to grow, not to sacrifice himself uselessly, and to live with the zest for life, without yearning for long gone times, or for the hour when the program ends, for Friday or for the vacation period, because if both in the past and in the present you manage to live with the zest for life, you have no reason to wish to trade the present for the past, or for the future. And then the vacations that come should not be viewed as periods of elusion from nihilism, but simply separate parts of the normal unfolding of life lived with the zest for life, which should not be worth more than any other moment of life.Therefore, a life lived with the zest for life, does not need concessions, breaks or desirable periods , but it is a continuum, where the intensity of the present is the only one that matters, and this intensity is found in everything man does with the zest for life, regardless of how much the dead on the sidelines would comment.

P.S. When I say breaks I do not refer to periods of recovery after an intense physical or intellectual effort, but I refer to the plumber who tells his colleague how much fun he had yesterday at the club, and how much he is waiting for Saturday to go again

P.P.S And precisely for this reason I have weak hopes that a nihilistic society can be achieved. The zest for life is a long commitment, the man who was

yesterday is not the one who is today, betrayal is in the nature of man, and therefore man will betray others but especially his yesterday self respectively his tomorrow self. Such betrayals obviously mean short paths of eluding nihilism and trading a lifelong commitment to the zest for life for a series of escapes through religion, drugs and breaks.

Embracing life without meaning

The absolute of death is freedom. The absolute of life is the zest for life.

The true human lives his life for the sake of life itself, as the painter paints his canvas. The outcome matters, yet the outcome dissolves. It bursts only when he is gone, and those who admire it will also be gone in time. No hand remains, no brush remains, no canvas remains.

And yet, man must paint. He must create as if eternity watched him, knowing eternity will erase him. He must give his best, knowing no one will preserve it. The greatness is not in what survives, the greatness lies in how it was made, in the refusal to be mediocre, even in the face of nothingness.

To live is to paint the canvas of existence without hope of permanence. To give form to chaos, color to silence, fire to dust. This is the only proof that he has lived: not survival, not legacy, just intensity.

The human must paint his life with godliness, piety, and devotion not to heaven, not to idols, but to life itself. For life alone possesses what death never can: itself. Death holds nothing. Death is nothingness. Life’s void is richer than death’s silence, because it is.

Therefore, the canvas must be painted with reverence, courage, and a touch of insanity. The true artist of existence does not ask for permanence, nor for reward. His brush is guided by zest alone, by the rapture of being.

To live with devotion to life is the highest act of reverence. It is to accept living as the final law, and yet to kneel before life’s fleeting spark as though it were sacred. Not sacred because it lasts, but sacred because it's happening.

This approach leads directly to the Zest for Life axiom

The dilemma of multiple choices

People keep moving until they find something they like, and along the journey, the constant availability of alternative, non-absolute, yet equally valid choices is inevitable. This dilemma, where the simple honesty of recognizing that any other option could have replaced our own, is one of nihilism's many faces, often suppressed by the comfort of dogma. This need to choose between multiple valid options tempts us to absolutize a conclusion, which is a violation of the Axiom of Anti-Dogma: it mummifies the choice, freezing its evolution despite accumulating knowledge and reflection (the practice of critical thinking). This absolutist retreat is inevitable in a failed system, as those who claim to have no ideology often uphold one nonetheless. Our philosophical imperative is to humbly accept reality’s contradictions and act, consciously avoiding an absolutist, religious attitude toward our choices. We must acknowledge that any choice excludes other realities that could have been equally valid, yet we must choose life in its evolution and act. This conscious action, knowing what we choose is small, is life, because that small, realized thing is worth more than the vastness only imagined; a real flawed choice is always

preferable to an imaginary perfect one. It is not enough to conclude we are honest; we must maintain critical thinking in a state of perpetual activity, continuing the journey and confronting all contradictions we encounter, even if this is hard and stressful. This commitment is not futile, as life means movement and evolution, and our minds cannot exempt themselves from this universal rule. Such an attitude, which demands perpetual engagement and rejects dogma, inherently raises human value (the Zest for Life), creating a society where individualization prevents mass movements in the name of rigid ideas or fears.

The Absolute of Life

Life cannot be lived without *zest for life*. The limit of this zest is infinite life within a reality finite in possibilities. This is why things evolve constantly. If they did not evolve, if reality did not manifest in infinite ways, we would end up living infinitely within finitude. Imagine living in a box for a week, a year, a millennium, a billion years, a billion of billion years, a billion of billions of billions of… billions of years. The universe is not a box, but the more time we spend in it, the smaller it becomes. A week in a box equates to a larger quantity of time spent in a finite universe. If human life, through which we interpret the universe, is finite in possibilities, then immortality becomes a hell where we are trapped forever in a box. Think about it for a moment… imagine living infinitely in a box… unable to escape… unable to die… captive for eternity… condemned to repeat the same thing endlessly. Not for 40 years, not a million, not 13.8 billion, but *forever*.

Death, then, arrives as salvation, a total paradigm shift, part of evolution. When I say “shift,” I do not mean a change to what already exists, but the emergence of something entirely beyond our comprehension, something imperceptible. I am not speaking of a new dimension, a new sense, a new color, or even a gateway to another realm. I mean something wholly different from dimensions and senses, something we cannot fathom because we have nothing to compare it to. Even humanity’s most speculative tools, like metaphor, hold no power over it. This is not about believing in an afterlife. It is an evolution surpassing our

understanding. To doubt this “next life” is absurd, for it will come in another form. To question it is like a star doubting its own afterlife. Yet here we are, stardust, though stars cannot speak, nor perceive as humans do. They are just stars. In the same way, we will differ in the “next life” as radically as we differ from stars now.

Life would be worth living infinitely *only* if our interpretation proves infinite within a universe that itself proves infinite. Then, evolution would turn inward, not outward, and life would merit eternity. For now, we have not reached the limits of interpretation or reality, nor do we know if such limits exist. This is reason enough to keep going.

That’s why we have to establish the Zest for Life as the supreme, non-negotiable value of the philosophical code. This is achieved by proving that stasis and finite possibility turn immortality into a living hell, making death a necessary evolutionary event. This insight functions as the ultimate proof for the Axiom of Anti-Dogma, which demands the rejection of all spiritual or transcendental claims that seek to impose a static, absolute meaning on life.

Zest for life

All things in life boil down to a zest for life, but you can’t have that zest when you’re miserable and your horizons are narrow. Even with narrow horizons, the impulse remains, to manifest, to grow, to evolve, but there’s simply no space. You can’t explore science because you’re too stupid, you can’t admire the art because you are too little, you can’t feel the spirituality because you are too down in nihilism, you can’t explore

the world because you're too poor, you can't explore the antipodes of thought because you're too much of a coward, and what remains? Soap drama and empty subjects, like fast food: they look like food, they smell like food, but they aren't, they have no nutrients, no real fuel. You end up crafting rhetoric around non-analytical things, treating them as though they were pure science, you contaminate every aspect of life that could be a serious discipline with sentimentalism, overwrought emotions, sob-stuff, extracting the substance and replacing it with feeling. And feelings are fine, when they serve the function of feelings, but not when they take the place of the very substance they should complement.

Zest for life is life itself, and life is like a perfume. A perfume with too high a concentration is unpleasant. A perfume with too low a concentration is not a perfume at all. But a perfume with just the right concentration, if the ingredients of that essence are of the highest quality, is exactly what it should be. Zest for life doesn't mean waking up every day feeling life pulsing through your veins like you're high on cocaine or delivering a fiery sermon to a cult, it simply means you want to live, and that death isn't even a joke to you, let alone a serious option. Not everything is about resources, stability, tolerance, or all the other traits that define narratives like The Truman Show, or the bleak, the life driven by work and social misery, yet unlived, of Ivan Ilyich, animated by duty and decay but never truly lived, it's about the raw desire to be, to exist, to breathe, to want, to be. And the modern human, now more than ever, lacks that. Not that people in the past had it either, back then they soothed themselves with religion, but

now, with religion stripped away, with no ideals to hold in its place, we have not found a substitute, only a hollow shell, a life unclaimed, stirred from the outside by rhetoric too broad and too impersonal to ignite any real thirst for living.

The core value, Zest for Life, is defined as the raw, conscious desire to exist and evolve. This value serves as the ultimate metric, such that every subsequent system, from labor to political organization, is judged solely by its utility: does it actively cultivate Zest for Life, or does it diminish it? A life driven by mere duty, social misery, or sentimentalism is a symptom of untreated nihilism and results in a hollow shell of existence. Therefore, the supreme goal of the Organizational Code is to maximize the capacity of every individual.

Life is not a useless complication of nothingness

You must find the strength to understand that life is not a more complex version of death or nothingness. The complexity of life, rooted in near-nothingness, is not a more elaborate form of nothing. Life is not a disordered room or a senseless bureaucracy that hinders what would otherwise run smoothly. Life is *something*, and death is *nothing*. Perhaps life emerges from nothing, but once it arises, it ceases to be nothing in any form, because it *is* something.

It is true, as I said, that life has complications without purpose: outdated social constructs, chaotic spaces, or bureaucratic absurdities. But life in its essence is a *something*, and that something is complex, not complicated. No one can be forced to choose life, even if this causes collective suffering

Nothing is nothing, and life is something. Why trade something, whatever it may be, for nothing? Because that “something” makes you suffer? Because life is an illusion? Because you feel it confines you too narrowly? If it causes suffering, that can be addressed, often such suffering can be eliminated. If you think life is an illusion, you are wrong: if there is a sustained interpretation of an a priori world, that interpretation is not an illusion but a perspective. And since interpretations are individual, they cannot be divided into “good” or “bad.” Interpretations create life, period. If life still feels like a constraint, recall that life has its

absolute: *zest for life*. If you fail to grasp this, you misunderstand nothingness. Nothingness is not absolute, it is *nothing*. Nothingness is the empty set, ***absoluter Null,*** nada, zero. It contains nothing and cannot be contained. Nothingness is nothing. You might claim death contains its own absolute, but life's absolute is *zest for life*, while death's absolute is *nothing*. If you gain *zest for life*, why trade life (something) for nothing (which is nothing)?

Ultimately, the choice between vibrant *zest for life* and religion, between life and death is personal. Choosing to embrace life with all its joys and sorrows, or retreating into religion, killing life by submitting to dogma, passively accepting existence like a corpse that neither lives nor dares to die, this is a personal decision. Yet I am an apologist for life, morally compelled to preach belief in goodness, beauty, and vitality. While many civilizational ills stem from this pro-death attitude I oppose (a living society cannot be built by the dead), I believe every person must retain the right to choose. Individual freedom supersedes even the survival of civilization, for life cannot emerge without freedom. Humans must be granted freedom so they may freely choose life or beginning of his journey, trying to avoid the same mistakes, explaining to people what truly matters in life and how one ought to live.

Even though throughout this exposition I have accustomed you to opening countless parentheses, to spinning dialectics more fiercely than a corkscrew in the cork of a wine bottle, and to offering elaborate explanations for the beliefs I present, this time I will be brief:

To live without regrets means to grow ceaselessly!

To paint your canvas rightly means to grow

To grow in size and within

To grow in horizons and in depth

Thats all.

Religion Manifestations:

An example of how religion manifests socially can be drawn from my own cultural context. My country was captive under the Iron Curtain for half a century. This created an imbalance that translated into an overvaluation of countervalues from the totalitarian era. I am not referring to freedom but to the idealized image of the West and traditional values. Over time, perceptions have shifted: the West is now seen as decadent, yet the inclination toward traditional values has not only persisted but intensified.

At the time of writing, there is a so called “far right extremist” movement in my country. In reality, the only dangerous extremism is that of ignorance and religion. This so called far right, lacks a coherent

program, scientific rigor, or even cultural grounding. It is purely a religious manifestation, fueled by invented or exaggerated fears exploited by both parties and individuals themselves. These are people devoid of vitality, lacking zest for life, who self-animate through fear to substitute purpose. For them, “purpose” is not about achieving something meaningful but about clinging to dread.

It’s simple: people without zest for life are miserable, alienated by labor, poverty, and the claustrophobia of their narrow horizons, which stifle growth. When life becomes unbearable, they invent goals, often rooted in fear. Unable to evolve due to their limited understanding, they cannot manifest the substitute for zest for life, true purpose, instead fabricate imaginary narratives: an idealized past that never existed, ethnic purity, and similar myths.

In response to this movement, a so-called “anti-extremist” movement has emerged. But as we’ve already established, when we hear “anti-” anything, skepticism should flare. Far-right extremists are not driven by conviction but by dead minds, individuals who reject life’s unimaginable vastness and adopt religion in whatever form. I am not equating anti-fascists with fascists, but many anti-fascists are also religious products of their upbringing. A far-right extremist is a religious person molded by dead dogma (rotting fragments of “truth”), while the “anti-” extremist’s past has shaped their religion as opposition to extremism. Both passively absorb ideas from their environments without critical reflection, accepting what their narrow worldview deems “correct.”

These “anti-” extremists end up opposing neutral

personal convictions, such as returning to nature, accusing their adversaries of stupidity for rejecting modern medicine or technological progress. Let me clarify choosing to live primitively, embracing survival instincts over office work, accepting life's hardships without prolonging it, or finding serenity in suffering, is not extremism or error. It is a personal vision. I believe in progress, but someone rejecting it is not an extremist to me. They are honest individuals drawing conclusions and living uncompromisingly. Whether idealists are superior to the aimless is another debate, but ideals, like houses or morality, can be constructive.

Of course, far-right extremists rarely live by their ideals, because that would require…well, living. They are corpses obeying dogma, fear, and invented goals. They chase dangling carrots like donkeys, too cowardly to discard them. Similarly, left-wing "anti-" extremists spiritually feed on fighting extremism. Their "carrot" is opposing the far-right. These leftists are equally religious, preaching ideals they would never live by, because living would require acting, and they are as dead as their right-wing counterparts. They need dogma, anathematized enemies, and unattainable goals to animate their corpses.

Reiterating, a person who considers themselves upright will attempt to identify extremes and counteract them. They will read or listen to how others describe these extremes and use that information to oppose them. However, the accumulated information, if not enriched by terabytes of data to create living intelligence and a vast understanding of reality, will result in worthless templates. These templates are, in fact, dogmas that prevent thinking outside established paradigms. Let's take a more emotionally neutral example: suppose you

want to learn to write and enroll in a creative writing course. By the end, you'll be able to write a book, but it will be a very weak one, unworthy of reading. This is because your intelligence hasn't progressed, you've merely accumulated prefabricated templates and models that cannot handle life's complexity, in this case, the complexity and difficulty of writing a book. Returning to the point, intelligence based on prefabricated models will stumble at the first step. Suppose a template tells you that extremists use scapegoats. This is a valid model, but without intelligence and a healthy mind possessing the strength and courage to ask questions thoroughly, you'll absurdly oversimplify the situation, glorifying those chosen as scapegoats without trying to understand how they came to be blamed. And if you seek explanations, you'll settle for superficial ones, like claiming those scapegoats are "different," and people dislike different individuals. Thus, we're talking about two categories of religious idiots: those who place all blame on scapegoats, failing to grasp the bigger picture or how eliminating scapegoats would at best alleviate but never resolve the situation, and those who fight not to solve the problem but to restore the scapegoats' image, focusing all attention on those who tried to concentrate outrage on a common focal point, a point easily manipulated to control the masses with maximum efficiency. This seems like a hopeless situation, but the paralysis this time stems not from contradiction but from the vastness and complexity of reality, which leave people clueless about where to begin, inventing imaginary problems that seem easier to solve. Extremists create scapegoats, but anti-extremists also spiritually profit from extremists' actions, for even if they appear to risk their lives to eradicate extremism, they actually draw spiritual fuel from this struggle,

which is far easier to endure, knowing who their adversaries are, than confronting reality itself in all its vastness, tragedies and complexity.

What can to be done in this situation? Not much. Once the vicious cycle is created, things will spin on their own into nihilism. If we still want a solution, it lies in transcending the religious stage. However, as long as the masses are viewed solely as economic participants, not as future professionals or people whose minds must think independently of the niches they will pursue, there is nothing we can do.

P.S.

Any set of beliefs that tells you what to think and what not to think, what is good and what is bad, what to do and what not to do, who to love and who to hate, but most importantly, any current of thought that gives you a purpose for which to live is a RELIGION. You will say, wait a minute, by this logic absolutely everything is religion. You are god damn right! Almost everything is religion, from feminism, veganism, Islam, Christianity, capitalism, communism, liberalism, Hinduism, fascism, anti-fascism, almost everything is a religion. Why is so? Because nihilism is not an abstract concept but a very much alive beast that wants to devour us all, and religion is the perfect anesthetic for most people who have not defeated nihilism but have only begun to endure it through religion. And if this neutral positioning toward fascism and anti-fascism seems out of place to you, keep in mind that I am not saying both should be equally valued, what I am saying is that both are religions. It is up to you whether you decide to choose one or the other, and if you are of the opinion that anti-

fascism is considered an absolute good that is self-evident, then you are nothing more than a partisan of a religion. Every partisan considers their own religion correct. You are no different. And perhaps the easiest way to observe from the outside how religion manifests on the inside is zero tolerance for criticism. I am not referring to criticism in debates, in a debate any person defends their beliefs from a defensive position, which is why socio-political debates are a waste of time, but to intimate criticism. The religious person will never question their beliefs in the intimacy of their own mind, when they are alone, safe, and when they do not have to defend themselves from anyone, being only with themselves. That is precisely why, criticizing the anti-fascism, and we choose to criticize this religion over others for the simple reason that it represents the status quo of the present, it represents the religion of the establishment, we are not criticizing anti-fascist positions, but the method by which one arrives at them. If fascism criticized murder, we do not criticize fascism because we agree with murder, but because the anti-fascist religion wants all people to accept this through external means, because that is what is good, and does not let people explore reality and through honesty arrive at this conclusion themselves. Because it matters enormously whether you accept a moral value passively or construct it actively, it will not always be about murder. Often it will be about things much more nuanced and harder to settle, and if a person has not trained their thinking with basic things, such as understanding the moral value of murder, they will not be able to evaluate much thornier issues, passively accepting whatever they are told they must believe in order to be a good person. Because this is what religion does: it monopolizes the good, binds it to its rhetoric,

and if you in turn want to be a good person, you must necessarily conform to the religion that is in power.

Living morality emerges organically from people's shared experiences and evolving judgments, where something like fascism is rejected because individuals genuinely reflect and conclude it is harmful. Dead morality, by contrast, declares something evil simply because it must be considered evil as an unquestionable absolute, turning moral thought into a rigid, imposed doctrine rather than a living process of understanding. Of course, is riskier, but life contain risk, and if you want to eliminate the risk at all, you will become death.

The danger of weak people

Weak people are the fertile ground for the development of religion. The weak person is devoid of courage and determination. He is like a scientist who, aware of the impact he may have on humanity, still decides to step back, because that would require a more unorthodox approach, one that does not conform to academic rigor, it represents a risk in terms of time, resources, or even status, a risk he is not obliged to assume. In contrast, the strong and vigorous person does what he knows must be done. No one says that the strong person must be willing to sacrifice his life in the name of goodness, but merely to take a stand when he feels that the momentum demands it, without hesitating. It is true that such an attitude is a departure from one's comfort zone, and if the adrenaline does not come at that moment to give him the boost to take the first step, the chances of action diminish significantly. I am not saying that we should condemn weak people, but rather

that we should appreciate the strong ones, for we do not know how much of their action is determined by fatalism, and how much is the result of their conscious desire to speak out, and a world with such role models will undoubtedly inspire others.

Nevertheless, weak people become captives of rhetoric through their inherent weakness. We are all captive to rhetoric, yet each of us remains an authentic, unique individual, shaped by our experiences, the environment and information we have gathered, and our genes. It is normal and necessary for there to be common points of view, otherwise, society would not be possible, however, to go from that to subjecting minds to completely uniform rhetoric, devoid of even a trace of personality or individuality, personal traits that arise from one's unique experiences, genes, and accumulated knowledge, is a long road indeed. Such minds are weak, they are afraid to explore, to understand, and to be honest, that is, they are religious. And these religious minds can form nothing but a dysfunctional society, where there is far more suffering than is necessary, a society in which people struggle to live but do so without a true zest for life. For if you ask yourself what the difference is between a nihilist-religious population and a post-nihilist one, it is precisely this, the quality of living with a zest for life. For regardless of the suffering, pain, and tragedies that inevitably remain, the difference between the presence of religion and its absence is the zest for life that can exist thanks to courage, a love of freedom, and an unyielding passion for living

Hatred as a Religious Product

One of the most efficient modern manifestations of religion is identity politics. This is a historical form of a recurring mechanism. It presents itself as moral awakening, but in reality it functions as an engine of division, hatred, and economic profit.

Identity politics cannot serve anyone better than it serves the wealthy class. People must understand that individual truth is nothing more than exposure to a certain sequence in the causal chain, and it is normal for there to be people who support homosexuality or condemn it, who support abortion or condemn it (morally, not legally), immigration, state intervention in the economy, the nuclear family, or other things. And no, it does not matter what position you hold, you do not possess opinions that can be debated and truths that cannot be debated and that must be accepted as they are, you possess only opinions, we all possess only opinions. I agree that those things you consider indisputable truths cannot be debated, but not because they would actually be truths, but because they are assumed axioms, and axioms cannot be debated not because they are real but because they are assumed. People must be allowed to hate each other and to mock, because what for some is blasphemy for others is merely freedom of expression, and if hatred is not expressed, it accumulates and spills out in unexpected places. Therefore, people must accept their differences, even if they are irreconcilable and even if they can lead to schism or ideological war. Up to this point, nothing new, I have repeated this idea a few times already, but what I want to add now is that even if people were to follow this path of diametrically opposed opinions-division-war, they must first ask themselves whether from this war there does not emerge a third winner, a third winner who not only wins but who gains more and for a longer

time the more he succeeds in dividing and polarizing, and if such a character exists, then he automatically becomes the enemy of both sides and for this reason they must overcome what separates them and fight together, in our case the enemy being the wealthy class.

However, just because people can fight together when something unites them, this does not mean that in the absence of the common enemy they can and must coexist. This is a false belief, because this would happen only if one side or the other were to give up their worldview and passively accept the other, and either side would want the other to do this. This is neither possible nor good, because anyone who would try to convince the other to switch sides would mean that he considers himself not only valid through his beliefs, but also true, which is a blatant lack of honesty, sincerity, and of course zest for life, since no one possesses the truth. And so, they should fight together for common ideals and points, as is the case for us with class consciousness, but without seeing the one who until yesterday was an adversary as a better character just because now he fights alongside them. And without believing that the moment he agrees to fight together it means that he has given up his diametrically opposed beliefs and chosen theirs and that they have emerged victorious. And especially without believing that maybe, who knows, in the future he will fully convert to their beliefs, and after this war is finished, everyone will think like them, no one will contradict them anymore, there will be no more conflicts and we will all live in peace. This is false and dishonest, however there will still be a change, because this fight is not carried out entirely in vain; after this fight, the remaining conflict will be more relaxed, because it will readjust to its normal values, until then these values having been greatly increased

artificially by the third enemy who inflated them for his own benefit. This is how manipulation operates at the highest level, not through a politician who openly lobbies for someone. And once the values return to normal, hatred will also dissipate or disappear altogether, because the individual, regardless of which side he is on, would no longer be bombarded daily and literally suffocated by the overexposure of the adversary, an aspect which automatically leads to rational collapse. However, people will see that often hatred was not a natural attribute of the conflict, but most of the time it was artificially sustained precisely through this overexposure, people being injected with far too much self-love and far too much contempt for others (it is normal and inevitable to have an individual morality that may be contrary to many, to love and hate certain things that others consider blasphemous or sacred, but often the third adversary takes advantage of this aspect, on the one hand telling you what you want to hear more than you would need, and then you will consider things normal and correct because they sound like what you want to hear, and on the other hand stuffing you with literally pure propaganda of the opposing camp, which normally you would reject and move on from, but because it is now being poured down your throat nonstop, you will begin to hate it with all your heart and all your guts). Thus, there will also be a cooling of the rhetorics that suit one, which in the past one did not notice their artificial growth because they already suited them, and now their absence will be noticed but not enough to kill the zest for life. Conflicts will continue, as will divisions and war, but all of these will be carried out naturally, from the need to impose a vision or to establish a majority, and if you allow me to slightly distort a well-known term, from a will to power, and not

from hatred, frustration, or even cowardice.

I would dare to go even further and say that hatred in any of its forms is an artificial and harmful product, a symptom of religion. Hatred exists because of the distortion of the meaning of love; love has no form, only substance, and to love someone means to understand and accept them with all the parts that contradict your beliefs. Hatred comes from the weak man's desire to convert the one next to him. But the Übermensch understands that he does not need to convert anyone. And just as well he does not need to change the other nor to change himself. Rather, the Übermensch accepts reality as it is, accepts separation, division, schism, and ideological war, but at the same time understands that hatred has no place. For the Übermensch there are no enemies, only adversaries, whom he can respect and love just like anyone else, and his love and respect are mature and not understood in a naive, sentimental, and declarative sense. We will not now stop to explain that there are multiple types of love and that family, friends, or those who share similar conclusions partake in a different kind of love, that is understood, but there exists a love for humanity and for the human being, which for the Übermensch exists regardless of the assumed axioms.

P.S. Zest for life means to do good as I understand it through my experience, and I know that if I do evil in a conflict, that is, if I involve hatred, manipulation, or gratuitous cruelty, regardless of what I may gain I will lose my zest for life and the gain will no longer be worth anything. Of course I want to win, but I must be careful that the gain is not less valuable than what I had to sacrifice. Adversaries, even if they respect each other, can destroy each other; life without zest for life is not

worth living, and under these conditions it is worth risking your life to obtain zest for life, but it is not worth sacrificing the good as you understand it, because at that moment you are no longer risking your life, you are giving it up entirely.

Beyond grievance the path to truth equality

Nothing is obtained for free. Everything comes at a cost, and the things we desire most come at the highest price.

If we desire a society of equal opportunity, then we must see the work through to its conclusion. Imagine two groups of people, both equal, yet one is considered inferior and the other superior. Society progresses, recognizes its error, and declares all people equal. It must be said that this superior-inferior relationship is not the work of some diabolical group, but a natural stage during any civilization. Slaves are not freed because of moral considerations, nor even because of their own revolts; as history shows, no uprising of slaves, the poor, peasants, or even women has ever, on its own, brought about lasting change. Rather, the social transformations that have occurred were made possible by technological advancements that permitted reform. Otherwise, they would never have happened. This fact should not disappoint us, leading us to conclude that human morality is merely conditioned by prosperity. Yes, it is conditioned, this is a reality. But these stages are necessary for a society's journey, just as fruits and vegetables cannot sprout from sand. That they require fertile soil does not make them illusions.

Returning to the point: of course, those who were

treated as inferior for a long period, even after the status quo changes, are left with a series of wounds and traumas that cannot heal overnight. So, what is to be done? Should they turn to the past and demand reparations and aid from the group once considered superior? This is an approach that is morally correct in appearance but pragmatically flawed. For as long as they demand compensation, a relationship of true equality will never be established. We cannot build a future by drawing our energy from the past. Reality is not a straight line divided into isolatable segments that can be paused for us to regroup. Even if the so-called superiors were to stop in their tracks, or even step back to rebalance the relationship, it would lead nowhere, because reality does not stand still; it evolves. Nothing would happen, or in the worst case, the inherited prosperity of the superiors would also vanish, returning both groups to the same wretched state that existed before their subjugation. The disadvantaged might be inclined to believe this a good thing, a new "point zero" from which to build. But this is a dangerous illusion, since a return to a pre-prosperity state would necessitate passing through slavery once more, and so on, endlessly.

To put it more simply: if you have a problem, you never speak of, it will never be resolved; yet if you speak of it constantly, you risk keeping it alive precisely through the act of speaking. For many who demand compensation and the rebalancing of the situation will tie their very existence to this struggle, which will become more important to them than solving the actual problems. In fact, these people will unconsciously try to perpetuate the problem for as long as possible, because that will give them a purpose in life. Sounds familiar?

The only real solution, first and foremost, is the

elimination of hatred. Hatred for the prosperous will hold you down and perpetuate the gap between you, for the dynamic is not one of hatred-hatred, but of hatred-contempt, and in that contest, contempt always wins. If you desire equality, you must eliminate hatred, often justified, but you must eliminate it so that contempt also disappears, and equality can truly be established. Then, you must accept reality with all its problems and rise up without waiting for help. If help comes, you will accept it and know how to integrate it into the plan you have already conceived, a plan in which you are the only one you need to lift yourself up. But you must never rely on external aid, for that would mean dependence, and dependence can never create autonomy and equality. And do not misinterpret my words; I am not referring here to economic principles, where the state must ensure health, education, and housing for all, which does not create dependence but rather ensures a fertile ground for entrepreneurship and other capitalist endeavors, but to social dynamics, between various groups of individuals.

Reality will never stagnate for you. The only real solution is to analyze the situation, with all its good and bad; to ask for nothing from anyone, but to accept help when it comes unsolicited; to refuse to copy any path that has proven prosperous for another, and instead to create your own destiny. This is done by ignoring the pain of your wounds but never sweeping your problems under the rug, instead, solving them; by not fixating on your injuries but allowing them to heal on their own through your determination to move forward and to fight. Not against others, not against reality, but against the diminished version of yourself that you must overcome.

JULIAN SCHLOTERBACK

The impossibility of transparency in a religious society

The simplest definition I can give religion is the replacement of living morality with dead dogma. The second one says that religion is the need for purpose. The third best is fear of life's contradictions. At reality's core, we find contradictions and paradoxes that paralyze any mind seeking to understand them. Religious people fear these contradictions and bury their heads in the sand, believing contradictions will vanish. They choose one side of the contradiction, rejecting other equally valid perspectives, elevating and glorifying their chosen side.

For example, suppose we must combat a pandemic endangering all humanity. This pandemic has a high mortality rate and spreads rapidly. When people unite, they become invincible, developing a vaccine in record time, similar to the mRNA vaccine, which was projected to emerge decades later. Despite this considerable success, the vaccine proves to have adverse reactions for some, with complications fatal to a few. From the start, we face a literal trolley dilemma: do we knowingly sacrifice a few or wait for hundreds of millions to die as natural immunity forms?

Two categories of fools emerge:

- Those opposing the vaccine, fixating solely on the contradiction's negative side (the vaccine's risks).

- Those embracing the optimistic side, vehemently denying science could cause harm.

In fact, a complete person can confront the contradiction and act, but in doing so, they remain conscious of their choices: what they embrace and what they leave behind. They avoid glorifying their decision or demonizing the alternative. If the potential before acting is a million times greater than the concrete result, one might say the person “loses” a millionfold by acting. But we must remember: the “million” beforehand was only potential abstract, unrealized. Even if acting leads to a millionfold “loss” compared to that potential, it is a loss against zero, for potential is nothing. In reality, they gain one, and one is infinitely greater than zero.

Religion is why the population must still be guided with eyes shut and ears plugged. Of course, authorities will need to manipulate and sweep the vaccine’s adverse effects under the rug, because the masses are religious. If told from the start that the vaccine will prove fatal for a fraction of 8 billion people, they cannot grasp the bigger picture or understand that it is not the authorities forcing them to choose between a rock and a hard place, it is reality itself. Why does awareness of tragedy matter so much? Because the tragedy of life, born of its contradictions, creates suffering, anxiety, anguish, stress, and more. The religious person, failing to understand the source of their turmoil, will not know how to react, lashing out blindly. I will elaborate further in the next paragraph.

The problem of political correctness, religion, and the generally accepted good

Masses and individuals are distinct entities: masses are guided by culture, individuals by conscience. The problem arises when a person abandons their conscience, replacing it with culture. Culture represents

the *generally accepted good* in a rigid form that endures over time, but it cannot substitute the individual's personal conscience, far more flexible, nuanced, and absolutely necessary for the individual, who, unlike the mass, is real, alive, and subject to evolution. Great thinkers like Christ or Socrates understood this, elevating the importance of *individual conscience* in conflict with the general stability of culture. What I mean is that these figures demonstrated an attitude irreconcilable with general norms, with political correctness that prioritizes collective stability but negates the individual conscience.

Because religious minds cannot bear life's contradictions and retreat into the comfort of a *general good* or religion, these revolutionaries target religions themselves. Religions must disappear, but the culture postulating the common good must remain, provided it does not serve as a substitute for personal conscience. This is the crux of the critique. The criticism is not aimed at destroying the common good or stability, at most, it seeks to subject stability to stress, forcing it to evolve, but rather vehemently opposes replacing conscience with the common good.

Conscience cannot be treated with the same attitude as the masses. Taking Christ's teachings as an example, we speak of a sharper, more incisive approach, one that bypasses general laws designed to address the largest number of people. To appeal broadly, such laws must dilute their essence as much as possible. The individual must be treated individually. A set of social rules and attitudes applied universally kills conscience and enslaves the person.

The conflict between masses and individuals is

inevitable. This defense is one of freedom, not economic freedom (absolute economic freedom leads to chaos and power imbalances), but the *right of the individual to evolve unhindered*. Freedom is the only recourse if we wish to address this conflict. It is good for a culture and a generally accepted good to exist, but the individual must be free to discover goodness on their own, not have it imposed by the masses. All aspects of reality are deeply nuanced. Shielding people from the freedom to explore them fully, even allowing them to risk harmful choices in the face of life's contradictions, while constantly shoving the "correct" version down their throats is wrong. It breeds a weak, religious society.

Even if granted freedom, people might fall into harmful religions, but in this case, the choice is theirs, not society's. If a person is free, there is a chance they will reject religion. If "goodness" is imposed, that possibility vanishes. Personal conscience must be *strengthened* by the culture of the masses, not replaced by it. In their search, many will organically reach conclusions aligning with the common good, but they will climb concrete stairs, not cardboard ones that could collapse at any moment. The masses will always trend toward uniformity. The individual must neither deny the importance of the common good nor fear their own individuation.

The individual must be given a real chance to touch the fire and get burned, but one cannot touch all fires without disintegrating, and civilization with them. What I mean is that a person cannot attend twenty universities to answer all their questions. At some point, a limit emerges that cannot be tested, leaving only trust as an option: trust that professionals will deliver the truth, which we accept based on faith in their good

intentions. This is a contradiction of reality over which we have no power, and any alternative becomes religion or utopia. However, the responsibility to deliver the truth of your profession, discovered through dedicated time and understanding, can only arise when the individual, in turn, has been allowed to touch the fire and discover good and evil for themselves. For goodness is not professional or mercantile, it is an unquenchable inward quest, free and unrestrained.

Modern society refuses to accept this holistic, honest, and risky approach, clamoring for concrete solutions. Yet no matter how relative or interpretive it seems, only this approach sustains true good, life, and implicitly, zest for life. We cannot eliminate risk entirely, nor should we abandon the realization of potential to chaos, assuming suffering and inequality will remain immutable. By embracing faith in goodness, we become accountable for our actions and limitations, limitations we accept and strive to overcome through real solutions, not self-delusion. How we achieve this cannot be predicted, it is a process with too many variables to articulate. This work does not seek answers but reiterates the absolute importance of goodness, freedom, and honesty over religious thinking that claims everything is possible, or nothing can be done. As stated earlier, philosophy’s role is not to provide concrete solutions but to broaden horizons, ensuring every problem is met with the highest possible integrity and goodness, even if it means accepting defeat, like Hemingway’s Santiago.

To conclude: An individual force-fed “the good” without the chance to explore, discover, or risk misunderstanding, even falling into toxic extremes, becomes a dead, religious mind. Incapable of opposing

injustice, reasoning, or discerning goodness, they narrow horizons and understanding. In short: Bodies cannot live in glass globes. They must expose themselves to reality, battle pathogens even if some perish, care for health, fight for it, but not assume fewer risks than necessary to truly live. Otherwise, they end up never living at all.

Another tragedy of life, peace or freedom?

When it comes to freedom, what is the purest form it can take? I will answer plainly: the purest form of freedom is the individual's freedom to decide for himself what is good and what is evil. And when people are left free to explore reality without a Big Brother or a government, a consensus becomes impossible to forge, for the definitions of good and evil will take shape in so many forms that people will inevitably part ways.

Here we encounter a profound aspect of reality, one that comfortable minds never reach. Nations are not transcendent; they are mere products of history. Yet the "devils" who on one hand oppose the segmentation of humanity into nations (a segmentation that is often beneficial, since it helps organize life, raise its quality, and enables progress by consciously directing evolution), on the other hand also resist the natural process of separation among people, who, once left free, develop irreconcilably different visions. And out of the greatest egocentrism, these devils place their religious ideal of a universal world, where all are aligned to the same thinking, above the freedom of individuals and their right to seek happiness, thus annulling that fundamental right.

They suppress people's freedom in the name of their ideal of an undivided world, which in reality means that no one may adopt any position or draw any conclusion about reality other than theirs. Put more simply: if we consider the right to determine good and evil for oneself as the most important right, these devils will exploit other secondary rights as a pretext to rob their adversaries of this primary, fundamental one. In truth, all secondary rights stem from the fundamental right, and the struggle, no matter the noise, no matter how much distraction is sown, always concerns this right, rightly called fundamental and causally primary. Whoever controls the fundamental right controls the whole of reality.

That is why I say: there must never be a world establishment that monopolizes this right. Instead, we must safeguard the freedom of each citizen, and then the freedom of each group of citizens, to exercise self-determination. And when division arises, when societies set off on different paths, we must support this course and resist fiercely those who, under the pretext of cohesion and by branding divergent visions as extremism, seek to monopolize the fundamental right from which the entire human reality springs.

We must fight to prevent the monopolization of this right, and at the same time allow it to fragment into as many factions as possible, for only thus can we defend it. And if reality expands endlessly through its engine, evolution, then let us grant people as much freedom as possible to gather in societies where their visions are compatible, reached through their own reflection, without imposing an official propaganda that

robs the fundamental right and creates a society gutted of life, neutralized of all authentic experience, merely to preserve a compact and universal façade.

P.S.

Good and evil are indispensable human concepts. They do not carry an objective definition but acquire their value through human understanding. People form their understanding of reality through their experience, and their experience depends on how vast their grasp of the causal chain is. The causal chain consists of an immense number of causes, branching endlessly. An understanding of absolute truth would mean comprehending all causes, which is utterly impossible. Human beings, over the course of their lives, interact with and grasp only fragments of the causal chain. The chain is like a tree that branches and keeps branching. For this reason, there is no “wrong” exercise of the fundamental right; all are equally valid.

The problem arises, however, when one group, possessing a particular definition and a particular understanding, based on knowledge of only certain segments of the causal chain, imposes its definition of good and evil on everyone as if it were absolute truth. These are the “devils,” for it is not about a hidden band of villains, but about the universal human temptation to absolutize one’s own good and force it upon others. And any form of imposing such a supposed absolute truth, at the expense of the right to self-determination, represents the most concrete definition of extremism.

P.P.S.

There will always be an establishment, and it will always hold some definition of good and evil. This establishment will inevitably limit the freedoms of its adversaries, whoever they may be. Thus, only two options exist: either they will tranquilize the minds of the people, robbing them of the fundamental right and turning them into social vegetables, passively accepting the official form; or conflict will erupt, and the victors will themselves become the new establishment, and the cycle will repeat endlessly.

Both outcomes are unfavorable. That is why I believe the best solution is to accept that absolute tolerance is a myth. Tolerance has limits. And whenever such irreconcilable differences appear, we must allow people to part ways and follow different paths, rather than forcing them to coexist, turning their lives into living torments simply to keep alive anachronistic concepts such as “unitary nations,” or to allow an establishment to extend its power over as many people as possible.

I am not saying that groups with irreconcilable differences cannot cooperate. They can, but they cannot coexist. Too much would be sacrificed merely to preserve another religious-like concept that has failed the test of time: democracy. Democracy can exist and be effective among groups with differing but not irreconcilable visions. Yet among groups with truly irreconcilable visions, democracy becomes nothing more than a mechanism by which the establishment neutralizes groups of people in order to rule over as many as possible.

Note: The conflict between "Peace or Freedom?" is

a problem of Utility, not morality. The Axiom of Anti-Dogma demands we reject both as absolutes, since absolute peace is death (stasis) and absolute freedom is chaos. Both destroy Zest for Life. The solution is to treat both peace and freedom as organizational tools that must be balanced to maximize the efficiency of the Organizational Code. Since conflict is the perpetual nature of reality, freedom is justified only when its pursuit promotes the greatest collective utility (the highest expression of Zest for Life). The correct action always preserves the integrity of the Code, even if it requires temporarily sacrificing peace to defend a necessary freedom.

Reconciling peace and freedom by understanding the difference between Legality, Morality, and something about Responsibility in Work

The nucleus of society is justice. Justice springs from morality, but justice is morality rigidified and adapted to societal needs, a necessary and sufficient foundation. The bedrock of justice is freedom, and what defines the boundaries of freedom is morality. Morality gives birth to law, law swallows morality, but morality constrains the limits of law, and thus freedom.

In other words, nothing stops a politician in power from stealing, and nothing compels them to work conscientiously, except their own morality. Without morality, they will evade legal authority if determined and willing to trample over corpses.

Law is a fossilization of morality, or more

accurately, law is morality legalized. Law is static, a rigid framework attempting to order reality, but reality is fluid. Laws must apply equally to all, yet laws are dead, petrified, concrete slabs of morality, lifeless guides devoid of spirit. Thus, law, as legalized morality, cannot function on its own. Morality has fashioned a companion from its rib to assist when it falters, but in truth, all power remains in morality's hands.

Legality takes precedence over morality because morality is human and flexible, aligning with our physical and spiritual needs. But legality must be sturdier and fixed, for society depends on it. A house's foundation requires concrete, not poetry. Justice's supreme value must be freedom. Freedom should be restricted only by practicality when necessary and by morality. However, morality is too volatile to be treated directly as law. It is an intermediate step leading to law, which is morality's rigid, efficient version. Yet the law's great flaw, and its driving force, is freedom. In reality, freedom can only be constrained by individual morality, not by a "generally accepted" morality, which is law.

*Man is the measure of all things… in justice. If the law limits freedom, those determined to break it will succeed, sometimes punished, often not. Law cannot prevent, only punish, and not always. In an automated dystopia, law might enforce prevention, but elites would remain untouched. Countless examples exist of people circumventing laws, so I'll spare the list. The only real barrier to freedom is self-imposed, rooted in personal morality.

If a politician wants to sell out, they will. If a doctor wants to exploit suffering, they will. If a speculator wants to amass wealth while blood runs in

the streets, they will, regardless of legality.

At the societal level, a mass of individuals with underdeveloped morality creates an amoral or immoral culture (terms are interchangeable). Once an amoral culture forms, it cannot be overturned. For example, we all agree healthcare is a universal right. But in an immoral culture where this right is eroded, it becomes irrelevant, even if many oppose this decay. Once culture hardens, change is near-impossible, regardless of individual efforts.

“Revolution!” you might say. But how many significant revolutions in history have truly birthed change? One? Two? Three? Four? We’re stretching it. Remove technological revolutions, and does even one remain? Whether Christian or not, we must be honest: Christ and his disciples’ movement stand apart. Beyond that? Scarcely a flicker.

What is the root of all this? The short and objective answer: the despicable value of the individual who failed to overcome their nihilism. Freedom must extend beyond its own limits and encompass even the morality that, though it precedes freedom, sets its boundaries. For this, we need a cultural reinforcement where the individual is once again placed at the forefront of society, overriding concepts like prosperity, progress, economy, etc. Freedom must flow from society/mass/culture to the individual, from exterior to interior, while the counterbalance of freedom, morality, must emerge from within. This seems inefficient, as society will always lean toward solutions that are as general and universally applicable as possible to minimize dependence on the random evolution of reality, in our case, human morality. Yet all other solutions

would violate the most important principle of law: freedom itself. Here we encounter another contradiction of reality.

Religion, in this context, is an attempt to replace humanity's evolving morality with law. Individual morality gives birth to general law, general law swallows individual morality, and general law prioritizes freedom, yet freedom remains constrained by the very individual morality it consumed. We start with the individual, move to the collective, and return to the individual. Religion emerges when morality is entirely replaced by law in this equation. Law is born from law, law consumes law, and law's freedom is bounded by law. This seems absurd; the system cannot function on its own, requiring an external factor, something the morality-law system does not need, as human reason is both necessary and sufficient. Here, however, the system fails because the living part of the equation (morality) is replaced, leaving religion as the animating force. This creates either masses of moral zombies, lifeless yet moving, or spiritually eviscerated masses, where brains are torn out, mashed together, and decision-making power is handed to an individual or group who think for the entire mass. This mirrors what happens with ETFs within the BR company.

Thus, the difference between the ensoulment of morality and the animation of religion is akin to that between a living person and a moving corpse. There is no inherent need for someone to replace law with morality in people, nor can we claim these individuals have always been victims of a mastermind who stole their lives and reduced them to laws no longer rooted in their morality but in the intentions of those who control the law. This process of mortification, replacing morality

with dead law, can occur organically. Once it does, however, the individual becomes utterly vulnerable to manipulation, as animation must come from somewhere. Having killed their own reason for a dead law, they now depend on others to provide it and lead them. It is not a perfect metaphor, but imagine someone owning a goldmine they refuse to work. Another buys the mine, extracts the gold, and sells it back to them. Why? Because the individual lacks the means or will to mine the gold alone, so they trade everything they have in exchange for scraps of gold, hoping the buyer will not forget them and occasionally toss them a crumb.

I repeat, I am not saying this process was programmed from the start by others. Certainly, some will exploit individuals far more easily once their living morality is replaced by laws, laws that once sprang from their own morality but are now dead, fixed, simplistic dogmas known to all, tools to manipulate minds with greater ease. Yet this process can also be self-induced or arise organically, when instead of using their talents, individuals seek to rid themselves of them as quickly as possible. Inevitably, someone will pick them up off the ground, trade their talent for chains, and enslave the one to whom it originally belonged.

There is something else worth adding: the fascinating way individual morality can coalesce across multiple minds without giving birth to legal frameworks. You might ask, how is this possible? The answer is simple. Against immoral yet legal acts, people can unite and boycott those responsible. For example, during a football match, an advertisement interrupts gameplay. The law is not broken, but this act could be seen as a profanity against a passionate tradition. Individuals might condemn it by imposing a commercial embargo on

the advertised product, forcing the company to lose revenue and deterring anyone from daring to interrupt a match with ads again. In this scenario, no law prohibits ads, nor is there coercive punishment. Instead, action stems directly from a living collective morality, not dead law.

Avoiding conflict by understanding the difference between morality and law

Abortion remains a perpetually debated topic in society. This paper does not attempt to argue for or against it, as that depends on individual morality, no matter how vehemently some may deny it. What we aim to highlight is that in society, the law takes precedence over morality, and the foundation of law is freedom. Legally, a woman, and only the woman, is free to make decisions about her body. Similarly, the doctor is legally free to choose whether or not to perform the procedure. Both the woman and the doctor possess individual morals: the woman may consider abortion moral or immoral, as may the doctor, and neither should be forced to act against their conscience. Even if the unborn child may be sick, unloved, unwanted, or face other hardships, these are moral details, not legal ones. If the woman or doctor deem these irrelevant in the face of life itself, they should not be compelled to commit what they perceive as a crime. The same applies inversely, when a woman is denied an abortion due to a collective morality that gains toxic legal authority. Other aspects, such as coverage of the procedure by public health funds or reimbursement in cases where the mother’s life is not at risk and the child is not expected to be born ill, pertain to legality, though this legality

remains debatable. Legality must guarantee the freedom of any woman to undergo abortion, but at the same time it must guarantee the freedom of citizens who understand abortion as murder to speak against it. Abortion is the clearest example of how often we consider something acceptable only because we select those causalities that confirm our comfort, pleasure, and avoidance of responsibility. Abortion is morally ambiguous but undeniably a legal right rooted in law founded on freedom.

The second example I use to illustrate how conflicts can be avoided by distinguishing morality from freedom is wealth. Some believe wealth is righteous, others that it is wrong, undoubtedly, this is a moral, not legal, matter. We must state clearly and decisively, without fear of setting precedents in this post-relativist era, that regarding wealth caps, there is no debate: wealth must be capped, period. As for inequalities persisting despite caps, we must remember the law permits freedom to accumulate wealth. What I aim to explain is that wealth is not a universal good, equally valuable to all who possess it. In other words, how you earn money matters as much as how much you have. This attitude toward the wealthy stems from society's need to latch onto axiomatic, unchanging principles for existential security. By agreeing to treat wealth as a universal symbol of a "destiny worthy of pedestals," an exemplary character, or a work ethic to emulate, we create guiding pillars for stability. Yet this mindset is deeply flawed.

Here lies the distinction. If a speculator profits from disaster, they should not be punished based on their individual morality, deemed precarious. They must retain their wealth, and no one has the right to infringe

on it morally. However, people are free, legally entitled, to boycott, marginalize, or even ostracize them. I refer not to economic embargoes (as in the stadium ad example) but to refusing services to that individual. Critics may argue that everyone has a price, and relying on personal morality only plays into the hands of those who gained wealth immorally. But the truly dangerous precedent is morally condemning, not legally punishing, someone for unethical enrichment. Moral retribution undermines the foundation of law and civilization: freedom. The only real solution is individual morality.

Admittedly, the likelihood of all individual morals uniting against a perceived unjust morality is slim. Our craving for certainty and solutions resistant to life's randomness and evolving nature tempts us toward brute-force measures. Yet societal ills cannot be excised with a knife but must heal organically, a process requiring a healthy, post-nihilistic society with developed individual morals and broad horizons, which is currently unimaginable. Thus, this solution seems naïve and utopian. Universally elevating individual understanding of reality to a baseline minimum is essential to cultivate a "healthy body" capable of healing such maladies. Any "practical" solution claiming efficiency while bypassing these factors is a false fix, merely numbing the pain temporarily. Worse, even this is unattainable today due to the deplorable state of religious societies, let alone achieving true societal healing.

Conclusion on morality, legality and the primary right

Therefore, if we are to address the fundamental question of this work, which is whether life is worth living, then we must say yes, it is worth living! However, to do this each individual must be left free to explore reality and at the same time the causal chain, to come face to face with the beast of existence that is nihilism, and having reached that point to decide on their own whether it is worth letting themselves be swallowed by it or to rise, fight and defeat it, and the one who decides to defeat it will understand that there is no turning back and cannot continue to live as they did until then, instead from that moment they will need to adopt an honest and sincere vision of the human concepts of good and beauty, and with the help of these they will make their way in life, living the rest of their life embracing the absolute of life which is not absolute freedom but zest. Such a person will no longer be interested in trifles, such as immediate gratification, comfort that kills growth, but exploration and expression, because they will know that such a life will take them back to that horrible point from which they started, and they will be loyal to the concepts of good and beauty; and therefore in most cases will do what they consider to be good, this means that they will be honest, responsible and so on; however, regarding some aspects their understanding will be as clear as possible, but others will remain ambiguous and they will not know what it actually means to make the best and most correct decision, even if they fill their concepts of good and beauty through their own experience and not by aligning with what the establishment will decide for them. Thus, exercising the fundamental right will leave many questions unanswered for them, and precisely for this reason, in searching for a solution, they will understand the importance of differentiating morality from legality,

implicitly the social need for legality in society, because the differentiation between morality and legality can save the freedom of the fundamental right and at the same time maintain cohesion. But let us not be deceived, because even if this democratic exercise helps in many cases, there will always remain aspects in which individual freedoms will remain absolutely irreconcilable. Even if these individuals have defeated nihilism and understood the value of the good, and in that moment, they will have to choose between creating consensus through propaganda and neutralizing the fundamental right, through war or separation. My intuition is that in the case of these irreconcilable differences the most frequently used approach will be ideological war, in which an establishment with a certain worldview will set itself up and will limit the fundamental rights of opponents, and when the opponents come to power, they will do the same, and this process will repeat endlessly. However, let us not despair, because in a world immunized against nihilism these cases will be very rare, because honest people, guided only by the desire to live as authentic a life as possible, will find many compatible aspects of good and beauty, this without passively accepting the establishment’s propaganda and thus society will be possible. And even when differences are impossible to reconcile, people will accept this tragedy of reality with dignity and will fight accordingly for what they consider to be right, and then, regardless of the conditions in which they find themselves, they will live their lives with zest for life until the end. Because a life lived authentically does not seek happiness, nor pleasure, nor comfort, nor the prolonging of life at any cost, but an authentic life is willing to place these in the background and to accept the struggle with vicissitudes, torments,

sufferings, pains and tragedies if that is necessary for attaining the absolute of life, which is the zest for living.

The Ethics of Incompleteness

If you have two people with different visions, they will most likely accuse each other of not wanting to accept a different vision, when neither of them is willing to do so.

We understand reality based on the experience of the causal chain, but the chain is immense and each of us experiences different parts of it.

People understand reality through their senses and through the concepts of good and evil.

These concepts are not illusions, they are as real as they can be, because through them man interprets the apriorism of reality.

However, they are empty and filled through our experience.

Absolute truth would have to encompass the entire reality, which is why it is impossible for man to possess it, since he cannot grasp all causality from the beginning of the universe to its end , meaning the entire past, present, and future in his understanding , and that is why our visions are real but incomplete.

Likewise, good and evil cannot be explained exhaustively, because that would also require an understanding of the whole.

And so, both of them end up with limited but valid conclusions, yet neither of them being completely wrong or completely right.

If, however, they were honest, they would understand this, they would listen to different opinions and express their own, but when presenting them, they would not do it in order to convince the other.

They would understand that, no matter how wrong it might seem to them, that different vision remains just as valid as their own.

And you will ask, how then can consensus be created?

Consensus among honest people cannot always be created.

Each person must think, explore the causal chain, draw certain conclusions to live by, and keep them always open , that is, not turn them into dogmas.

But even if one does not turn them into dogmas, that does not mean one should not be loyal to them; rather, one must be loyal to their validity, given by the fact that they are based on the experience of a causal chain of a real apriorism, and not on the exhaustiveness of absolute understanding.

Simply put, one must accept and respect one’s limited understanding, because as long as it hides no consciously accepted lie born out of comfort, it represents a stage of evolution.

And what truly matters for the zest for life is not absolute knowledge, but the acceptance of the evolutionary nature of life, at whatever stage it may be.

And then, in their evolution, some people will reach common conclusions, which is why they will be able to form communities.

Some communities will be so different that they will have to separate.

And if they do not separate, being forced to live in the same place, then a war will begin, an ideological one, in which the vision of one side will be established as official, while the other will be marginalized and persecuted.

Do not be deceived by the fact that people seem to coexist nowadays while having different conclusions; those who manage to do so succeed precisely because their visions are not diametrically opposed, but only slightly different, reconcilable.

And if they are truly opposed, then those who oppose the status quo will suffer persecutions that others cannot even perceive, because our brain, built for simplification and survival, cannot even detect them, calling those persecutions “common-sense reactions.”

Good and evil exist, but they cannot be defined.

And no matter how much we may delude ourselves with the illusion of a perfect understanding of them, we must understand , if we want to be honest, and we must be honest if we want to overcome nihilism, that no establishment and no opposition will ever possess the absolute truth.

They will simply hold different visions, which they will have no choice but to impose upon others through force, manipulation, and war, the latter being the most honest and sincere.

JULIAN SCHLOTERBACK

In Defense of Life

There is no foundation for objective morality, we have already established this. But if we choose to begin from an axiom that affirms life is worth living, then we will observe that many of those we call pro-life associations are, in fact, nothing more than associations that serve death. Life involves ups and downs, descents, suffering, despair, torment, sacrifice, exhaustion, conflicts, wars, winners and losers, whereas death represents a straight line that neither rises nor falls, that is not shaken by the wind or soaked by rain. Death is, in the way some people wish to see life, a prolongation of a premature death, where no one is hurt or offended.

These apologists of death have prevailed in the civilized world over the apologists of life. They do not lead the world, the history of mankind is the history of class struggle, but their rhetoric fits the interests of the wealthy class perfectly, a class which in our century can no longer maintain control through terror. Instead, they have found a new solution, the anesthetization of any vital outburst in society, under the supposed purpose of security and well-being.

We, however, understanding that the absolute of life is the zest for life, also understand that life does not deserve to be lived under just any conditions. The selling of the soul, about which so many books and films have been written, is in fact the trade between the zest for life and the entire world, a trade in which everything

gained ultimately loses its value. It is like a hungry man who has eaten only potatoes all his life suddenly winning a golden ticket that allows him to dine in every restaurant in the world, but at the cost of losing forever his sense of taste and smell.

A life without conflicts and wars may appear desirable, but if conflicts disappear in a forced and programmed way, through a political agenda that imposes a moral code with the authority of something presented as scientific, or more directly, if people are told what they must say and do, and what they must never say or do, then what disappears is not only conflict, but also the zest for life. This is because conflict has deep roots in that very zest for life.

I am not saying that conflicts are desirable or should be glorified. What I am saying is that they are the negative aspects of a life that is truly lived, not of a life that has been suppressed and unnecessarily prolonged. Attempting to eliminate conflict entirely is like tearing off a tick that has bitten into your skin. If you do so, its head will most likely remain embedded, causing infection, and you even risk death. Or, if you prefer another image, it is like tearing off a wart. You may not want it there, but if you simply rip it off, we know very well what can happen.

Another example would be trying to pull a tree stump out of the ground after it has been broken by a storm. If it is still deeply rooted, you risk pulling the surrounding earth down upon yourself. Or consider a cancer that should not exist, yet has penetrated so deeply among healthy cells that it becomes impossible to remove only the cancer without also damaging the

surrounding tissue.

I have offered multiple examples because no single metaphor is exhaustive, each has its limits. Conflict behaves like a cancer, but it is not necessarily a cancer. It is something unpleasant, but not necessarily something harmful to society. It is simply a part of life, and if you attempt to remove it at any cost, you will inevitably destroy life along with it.

We are not here to discuss whether democracy is better than dictatorship. We look at authoritarian regimes as savages; in no case do we want to determine which is better. What we want is to search for a new solution to the current problem of democracy, looking toward the future, not backward. Of course, in those regimes we would not have had the freedom to criticize the system, but the fact that in current democracies we do have this right does not mean that we must stop here. The goal of Western democracies is the neutralization of any vital energy that could threaten the stability of the system, a system built on a morality imposed on us as an absolute value. And the biggest problem with absolute morality is that, within its framework, we can no longer be winners or losers, whether we accept it or reject it; instead, we must choose between being human or non-human, because, according to this view, every person must be defined by that morality.

As I said, the reason democracies allow us to criticize them is that they have found another method through which they can neutralize the population, and it is on this method that we want to focus. Dictatorial regimes are not “savages” in the sense of absolute morality, we are not claiming that, but they are savages relative to our morality. Yet the fact that we understand

their vision to be valid does not mean that we should not destroy them; they are not enemies, but adversaries, and adversaries must be destroyed. And this is precisely the method we were referring to. The absence of absolute morality does not mean that we should not fight and, if necessary, even die for the values we believe in.

Life is conflict, and conflict keeps life burning. If a song played at maximum volume can deafen us, we lower the volume to protect ourselves, but by doing so we may end up hearing nothing at all, so what use is the music anymore? Current democracies, unlike dictatorships, which I respect more than democracies, and I repeat, for those who might misunderstand, this does not mean they should represent anything more than chapters in dusty history books, do not openly forbid you from listening to music. They lack the courage to assume a fully dictatorial position. Instead, they tell you to listen more quietly, but they set the volume so low that you can no longer hear anything.

So what am I actually trying to say through this polylogy? Simply this: no one has the right to have a monopoly on truth. No one has the right to tell you what to think or what is correct. And yet, despite this, you, together with others who have reached similar conclusions through different paths, each following their own unique journey and meeting spontaneously, rather than walking on roads already designed and paved to bring everyone to the same destination, must fight to impose what you consider to be correct, even if it offends, disturbs the sleep of the dead, or creates disadvantaged minorities.

And if you ever find yourself among the minority, then be prepared to endure, never playing the victim,

never forcing others to accept your morality, but standing only with those who have freely chosen to believe the same things. And if you find no one, then endure alone. If necessary, accept living the rest of your life in a disadvantaged position, but not in resignation. You must never renounce resistance, because even for a single drop of zest for life, it is worth resisting for an entire lifetime. Never abandon what you consider good and true, act on it.

However, do not deceive yourself. You must win because you must win, not because victory gives your life purpose. Those are religious arguments. You must win because you must. That is the only argument you need. Even so, the life of the defeated can still contain a zest for life. Therefore, fight, but do not despair.

P.S.

Do not take this text as a praise of wild capitalism. Freedom has nothing to do with unlimited wealth, and services such as healthcare and education must remain public and accessible to everyone.

What for some might appear to be a logical contradiction, between the defense of freedom and the limitation of wealth, is for us a direct consequence of a living, non-dogmatic mind, capable of understanding nuance. The freedom we have spoken about, and which is the most important, is the freedom to define your own morality. To extrapolate from this that such freedom should also mean unlimited wealth is nothing more than a cheap manipulation that appeals to dulled minds, in order to serve the interests of the wealthy class.

Of course, we do not possess an absolute argument for our position, nor do we attempt to justify ourselves to anyone other than ourselves, in front of the truth to which we have access. The limitation of wealth within a framework that advocates absolute freedom, especially moral freedom, is an axiom that must be accepted as such. For a dogmatic thinker, these ideas may appear contradictory, but for us they are not, because our struggle for freedom is not a purely abstract or religious one, a struggle meant to provide an abstract purpose for living, but a deeply practical one. We believe that every individual must have the freedom to decide what is good and what is bad, unconstrained in this act, but the next step is for these beliefs to take form through the majority. And if one finds oneself in the minority, then one must be prepared to endure for one's ideals. This endurance does not concern the violation of fundamental rights, even if for dogmatic individuals even the smallest disagreement is seen as such a violation. Most people, even if they define good differently, can easily agree that fundamental rights should not be violated. It refers strictly to the willingness to live in a society that defines good and evil differently, and therefore whose laws and general atmosphere will reflect that definition.

What we consider wrong is unlimited wealth, because wealth is a product of society, and society is an artificial structure. Any artificial structure requires maintenance. A system left entirely to itself leads to anomalies, and these anomalies become unjust advantages for some individuals, who attempt to justify them through lies and manipulation. Unlimited wealth is most often inherited, whether as money or as connections. How can we consider it fair that two people who work equally hard, who are equally innovative and

brilliant, end up with completely different outcomes, simply because one inherits connections, status, and the context necessary to realize those abilities, while the other can never progress because of the system, which, even if it values these qualities, always demands additional things that one either inherits or does not?

If all people were born and raised in identical conditions, each with the same starting point, then it would truly be a matter of merit, and perhaps unlimited wealth would then be justified and even beneficial. But this is a purely hypothetical case, unworthy of real consideration. We are not speaking here about progressive taxation, which is indeed an attack on freedom that often harms the working class, but about placing a ceiling on extreme wealth.

In other words, I do not want to worship anyone, and I do not want anyone to worship me, yet today we are all, in one way or another, forced to bow before the extremely wealthy. For me, an ultra-rich individual is a thief, a social parasite who receives far more than they deserve. That is why a clear distinction must be made between the struggle for freedom and the struggle to become a social parasite. It is as if there were ten brothers, and instead of each building his own destiny, they would fight among themselves over an inheritance. It is ridiculous. Destiny, in the case of the wealthy, could be an authentic lived experience capable of profoundly influencing society, but what we see instead is a fratricidal struggle represented by the accumulation of enormous capital, drawn from resources and systems to which we all contribute.

I say only this: I bow to no one, and I want no one to bow to me. That is why unlimited wealth stands

against the zest for life.

P.P.S.

When we talk about freedom, we must understand that there are two types of freedoms: individual freedoms and societal freedoms. Every person must have their own morality, but at the societal level, individuals must also have the right to decide the laws and the environment around them. Western societies try to please everyone, and what they are actually doing is creating a dictatorship of minorities. I am not referring here to the pseudo-majorities that form in parliament from minority parties that create a false, unelected majority, but rather to the fact that in the attempt to satisfy every individual, the laws and morality of the majority are constantly violated to make room for newcomers. I am not talking about immigrants, but those who suddenly bring a new morality overnight.

This governance born from the morality of the slave who must please everyone strikes at the very foundation of the desire to live, where each person should be allowed to do whatever they want. Against the will of the majority, nothing can be built, and everything must be demolished and standardized to please everyone. And so everything becomes chaos, a swamp, a nihilism in which we all end up wading, and where the only things permitted become drugs, entertainment, consumerism, and anything that can serve as an anesthetic. The only accepted morality, considered absolute, is the individual one but aligned with the morality considered absolute, where any minority is respected as long as it does not grow too large to become a majority capable of building something.

In this way, we trade a society full of struggle yet alive, for one frozen and stripped of vitality. In it, minorities face no challenges, majorities gain nothing, and life is reduced to a single monotone, where we are given the right to consume any kind of fodder as long as we never jump over the fence leading us into the abyss that is forbidden to us.

Selling your soul

The selling of one's soul is a recurring theme in world literature, yet it is almost always reduced to a mere caricature. Imagine you decide to sell your soul in exchange for certain benefits. A demon appears before you. The moment you see it, you understand that hell, or at least this demon, is real. If the promised benefits actually materialize, then the transaction is as real as anything can be, a few decades of pleasure in return for an eternity of suffering.

I am not treating this as mere artistic metaphor. I am taking it literally precisely to reveal how absurd the caricature is. The truth is far more terrifying, the selling of the soul is entirely real, and no supernatural being is required.

To sell your soul means to trade something essential within you for something that seems better, only to watch everything eventually slip through your fingers like sand. It is like swallowing a tapeworm because you believe it will help you lose weight. At first it consumes your fat and you feel lighter, even satisfied with your choice. But once the fat is gone, it begins to devour your flesh and bones until nothing of you remains.

Contemporary society has crossed a Rubicon into nihilism from which there is no return. This crossing consists in that very transaction. Human beings, naturally free and sovereign, are domesticated by society in order to coexist. This in itself is not necessarily a problem. It becomes one when society, in order to make that domestication efficient and permanent, imposes a single

morality on everyone.

From childhood, a person is conditioned so thoroughly that they can no longer survive outside society. The system lacks the honesty to admit this imposition, yet it knows the choice it offers is false, accept the imposed morality or face exclusion, which, for the domesticated individual, amounts to a kind of death. In this way, human life is reduced to a narrow set of rules and a single acceptable way of existing.

Those who cannot express their own morality inevitably lose their vitality. They retreat into pleasures and distractions, and when those fail, they invent unreachable goals to hold nihilism at bay. One might ask, what is wrong with living an entire life inside this comforting illusion, if it carries you to the end? For such people, nothing. But this text is not written for them.

It is written for those in whom the anesthetics have stopped working. For them, only two paths remain, summon the courage to slay the beast, or surrender to it. Since some among us have already defeated the beast, we cannot allow the newly awakened to choose ruin. We must remind them that there is light at the end of the tunnel, and first explain to them what light even is.

To live with zest is, above all, to be truly alive. A living being moves, and that movement always creates disorder. The numbed cannot tolerate this. They therefore impose their morality on the living in order to drain them of everything that makes them alive, numbing them once again.

A healthy society cannot be reduced to paying taxes and obeying laws. A living society requires spirit and strong beliefs, beliefs that make blanket tolerance

impossible. People are different, and that difference must be allowed to express itself. Forcing everyone with conflicting moralities into the same space inevitably kills vitality. Someone must wear the mask.

Today, in civilized countries, the majority is often forced to suppress its own morality so that various minorities may feel comfortable. People who breathe oxygen are made to wear gas masks so that others may breathe sulfur.

A true society must recognize not only personal freedoms but also societal freedoms, the right of a people to define the moral climate in which they live, even if it offends. To live is to build, and to build is to destroy. That is the destiny of man, to shape the world, not merely to inhabit it passively.

We must not accept a hollow, atomized existence in the name of stability and order if the price is the death of our vitality.

So let me ask the uncomfortable question. What is more miserable, to die at thirty with a dagger in your heart, even for a flawed cause or an unworthy king, or to live a long, anesthetized life only to die forgotten in a nursing home, your ashes eventually discarded into a septic pit?

If the person who calls this world unjust is mad, then I will gladly play the madman. Is it worth destroying yourself if, in doing so, you drag even a small part of this false world down with you into hell?

Yes. A thousand times yes.

Clench your teeth and fight for your own morality. Never trade your inner fire for a system that steals your

right to decide what is good and true. Do not let any leader, ideology, or majority define good and evil for you. All the progress, prosperity, safety, and longevity in the world are worthless if they require you to betray your own soul.

Accept ostracism if you must. Seek truth relentlessly. And never forget, within you lies the power to kill the beast and live with genuine vitality. Life is the most magnificent thing the human mind has ever conceived. If you must risk death itself to truly live, then take that risk, because even death is superior to a life lived without fire.

P.S. I am not calling for violence or chaos in the streets. I am simply saying that there comes a point where moral compromise ceases to be a necessary adaptation to social life and becomes instead a slow betrayal of the self. That point must be recognized and defended, whatever the cost.

Authoritarian regimes

Authoritarian regimes are necessary depending on the context because an internal hybrid war often arises. Thus, there are external hybrid wars (explain what an external hybrid war is: a strategy where one state attacks another using a combination of unconventional military tactics, economic pressure, disinformation, and cyberattacks, designed to destabilize the adversary without triggering a direct armed conflict). However, hybrid wars can also be internal, and most of the time, they are. They are caused by the inevitable nature of war

when two categories of people with diametrically opposed views of reality emerge (explain here as well: this occurs when social divisions become so deep that different groups no longer see each other as legitimate political opponents but as existential enemies; fueled by disinformation and propaganda, these irreconcilable visions turn any debate into a tribal conflict, making compromise impossible and eroding any common foundation of society). Problems appear, crime increases, tensions rise to the sky, and everything becomes a collective chaos, which is why an authoritarian regime is necessary. Likewise, the transition of underdeveloped countries often requires the presence of an enlightened despot until a minimum threshold of education, health, and prosperity is reached, so that democracy can be achieved.

An authoritarian regime always presents a real danger. But despite the inherent risk, it often proves to be the best decision we can make in a critical situation. Its purpose is to restore the level of prosperity, education, and health, after which the regime will migrate towards a democracy. But these things must be done over a fixed period of 10 or 20 years, and if the problem is remedied after that, it is removed by referendum, which could perhaps even extend it. Authoritarianism brings results, but it is a harsh treatment meant to eradicate a disease. A cancer patient certainly needs chemotherapy, and chemotherapy can kill them before the cancer does or leave them with lasting damage, but the alternative is death from cancer. In that case, we cannot speak of a good option, which in theory is democracy, but of the best of the bad options, which in the right (or rather, wrong) context, is authoritarianism, that is, the concentration of power in a way that would be considered abuse in a democracy, and the violation of

certain rights. And it is normal that after this period of rehabilitation, some people will be enchanted by its effectiveness and wish for its extension. But this would be equivalent to continuing chemotherapy after the disease has been eradicated, out of fear of relapse or perhaps even, absurd in the case of chemo but not in the case of authoritarianism, from the desire to continue a system that has produced many changes, to which people have begun to tie their existence in a religious way, and for which the purpose that animated their dead and religious souls becomes more important than its resolution.

Think about it: you have a period of authoritarianism for 20 years, when things start to work, many problems disappear, and you are very motivated by the goal of reaching the point where all the initial problems are gone. And finally, you will get there, and you will be told that from today on, we no longer must fight for anything but simply enjoy what we have built, maintain prosperity, and solve minor problems that arise. Well, a religious person who has tied their existence to the fight against corruption, crime, or even in their absence, who has sacrificed 20 years for greater prosperity, will no longer be able to live except in the environment to which they were forced to adapt. And what I actually mean to say is that it will be impossible for them to understand that all their prolonged suffering was made possible by the purpose that created it, and the moment the purpose is achieved, to understand that the supreme value of life is not to be guided by purpose but to live the moment with a zest for life. They will not be able to understand this, which is why they will want to return to the past they grew accustomed to, and to keep alive the purpose that animated them all this time, thereby also keeping alive the problems that existed because of the purpose or even creating more serious

ones.

And the problem of ending up with an authoritarian regime that cannot be escaped is not a real one, for the power concentrated in one person's hand is not so that that person be above the law, but above justice, what does this mean? Very simply, no matter how much power is granted to an enlightened despot to resolve the situation, a single rule should remain definitively and irrevocably above them, and that is the power of the referendum, if such a despot even were to lose his mind because of power, a majority vote of the population with a quorum met should remove him, of course that quorum must represent a large majority, not twenty percent, because the moment the despot begins to cut into the living flesh to save the country, he will anger many, and that must not stop him, but if the situation truly slipped out of control, a spontaneous referendum, which requires no bureaucracy, but only a digital vote of the vast majority on the state's digital platform, should be able to strip him of his powers within twenty four hours, without unnecessary protests, without mass movements, without strikes, but through maximum efficiency.

The same referendum could also apply to ministers or even to certain public employees without high-ranking positions who nevertheless manage to gain the trust of the people in a specific context. Through a referendum, the people could grant absolute power in a specific domain, such as energy, finance, or education, for a fixed period or until the end of the mandate, while stipulating within the referendum the limits of the power granted, for example prohibiting any salary increase during the period in which the expanded powers are exercised.

Thus, in the event of a judicial crisis, a minister of

justice or a judge within the state apparatus could be granted full powers, without the approval of chambers or courts, to fundamentally reform the system, change laws, and dismiss people from the apparatus, but without the possibility of imprisoning people at will or infringing on anyone’s integrity. Similarly, in the case of an environmental crisis, whether natural or bureaucratic, the minister of the environment or an employee within this apparatus could obtain power under the same considerations. And, as in the case of presidents, their power could be revoked within a maximum of 24 hours.

JULIAN SCHLOTERBACK

Labour

Is the purpose of work for people to labor to feed the gods? The poor class to feed the rich? And if so, is the wealthy class entirely exempt from work? What is work? Can we live in a world where no one is forced to work? Beyond its social value, does work hold personal value? Does a person gain more than mere subsistence through work? If so, what? Is work indispensable? In short, why must we work?

At some point, I realized I wished I had been born into a wealthy family, the same family but rich, owning property outside the city, nestled at the foot of mountains where I could raise cows and rabbits, a place to escape occasionally. The only activities occupying me would not revolve around subsistence but would focus on discovering, understanding, and applying science, art, and spirituality. All other forms of labor leading to alienation, suffering, and despair. Such alienating and despair-inducing work erodes one's zest for life. Only art, spirituality, and science bring true gain, as through

their adventurous nature, one lives fully, vibrantly. It is not just about the outcome but the process, a process that does not alienate, sparing us from other alienating tasks, achieved through its adventurous essence. What one gains is knowledge, but to what end? Why do we need it? Beyond its many uses, knowledge helps renew the mind, preventing decay and atrophy, keeping it healthy. By nurturing health and the brain, work thus benefits not just society but the individual, becoming necessary. It provides the information essential for brain health and pain management, replaces alienating labor, and remains an adventure in itself. Without adventure, life becomes its own form of alienation.

Current economic reality suggests life is worth living only when you are rich. Under the microscope of human history, despair seems to outweigh lives lived with vitality. This birthed the belief that life is worthwhile only for the wealthy, those above the law, exempt from maintenance labor, and hoarding resources exceeding a thousand lifetimes' needs. Many societies have tried organizing to reduce inequality, yet resource ratios remain unchanged. But even if resources were distributed equally and freely, would this truly benefit life? The deeper question: Could an equitable (not equal) distribution, rewarding competence, talent, and innovation, still leave individual quality of life too low for joy? Must we uphold a system where the rich artificially elevate their lives through the suffering of the poor, so that someone (the wealthy) can live with zest, while the rest toil miserably, animated only by the hope of escaping their condition to join the oppressor class?

In such a world, the poor endure lives "not worth living," sustained by the delusion of someday becoming exploiters themselves. Conversely, in an equitable

society where resources are allocated by merit but capped, even the most talented might lack the excess needed for a “zestful” life. Is this the only possible reality? Must the zest for life depend on exploitation?

Consider Neils Bohr or Dirac or any other great mind: their societal contributions dwarf those of a thousand engineers, but must this translate to a social chasm? History shows world-changers are rarely the ultra-rich but the upper-middle class, those freed from subsistence labor yet tethered to responsibility. The paradox sharpens: If resources were equitably shared, would life’s quality stagnate, stripping humanity of purpose? Or is the current system’s brutality, where the poor grind for survival and the rich hoard vitality, a self-fulfilling prophecy?

Society, when properly organized, should amplify zest for life. But what defines “properly organized”? Evolution, diversity, comfort, safety, beauty, freedom, power, understanding, clarity, health, balance, morality, expanded interaction with reality, knowledge, spirituality, salvation, and ultimately, zest for life itself. Yet today’s societies invert this: they thrive not by nurturing these values but by weaponizing scarcity. The rich monopolize zest for life as a privilege, while the poor are gaslit into chasing it through exploitation.

The system's fatal flaw is its conflation of resources with meaning. Labor is not inherently alienating; it becomes so only when its sole purpose is survival. Work tied to a higher calling, be it art, science, or spiritual inquiry, can be a source of profound fulfillment instead of a source of despair. But when society reduces work to a transactional grind, even equitable distribution fails. True zest for life emerges

not from excess but from engagement with life's "adventure". The crisis is not resource inequality but the theft of meaning, the meaning of work not life itself. Until societies recenter on this, rebuilding cultural frameworks where labor, creativity, and morality coalesce into shared vitality, the paradox will persist: "equitable" systems feel barren, while exploitative ones thrive on stolen purpose.

The answer, however utopian, lies not in redistributing wealth but in resurrecting a post-nihilistic ethos where individual and collective meaning are inseparable. A society healthy enough to heal itself would not need billionaires, or desperation, to animate life's zest.

Work=Suffering?

If we work 24/7 and work is suffering, does that mean life is suffering? Not all work creates suffering, only repetitive labor. Most work is performed by non-conscious entities like our body's cells or artificial intelligence. For conscious beings, repetitive work is toxic in large doses and alienating. Ultimately, any job becomes repetitive over time, as even engineers, doctors, or artists train within niches where they correct and create similar things. Society needs both maintenance labor and passionate work. As a society, every individual must contribute to maintenance work to sustain it. Maintenance work strictly refers to labor that upholds production and services humans need, food, shelter, relaxation, but not sectors that merely serve the selfish desires of individuals to hoard resources by exploiting societal anomalies or implanting dependencies where no real demand exists. I speak of industries in today's economy that, if vanished tomorrow, would be missed only by the addicts they created or those who made others dependent on them: pornography, marketing, finance, junk food, novelty item industries, fast fashion, etc.

To prevent alienation from this maintenance work, which inevitably becomes repetitive, one must not work beyond strict necessity. Forty to fifty hours a week (or, in fortunate cases, forty) is already excessive. After fulfilling maintenance duties, individuals should be free to pursue what they wish, entering the realm of passionate work. Passionate work can add value to society, and if it does, the individual deserves benefits

for their effort and creativity. But if their passionate work adds no value, society cannot hold them accountable, provided they have already contributed their share of maintenance labor.

Without adventure, surprise, discovery, novelty, exploration, unknown, freedom, challenge, reward, immersion, unpredictability, evolution, change, progress, even irrationality, and instead mired in repetition, alienation from stagnation, and closed systems, work becomes suffering, eroding one's zest for life. Without freedom, enslaved to forced labor and minimal services, humans despair. It matters not whether the work is "passionate"-true freedom lies in the ability to abandon it at any moment, akin to a lover bound only by voluntary devotion, not obligation. This freedom defines the relationship between zest for life and labor. Work can sustain vitality, but when stripped of the elements above, it breeds misery. For me, only science, art, and spirituality embody such work-realms that balance suffering and entropy while keeping existence fresh and evolving.

I recognize language is flexible, and some attributes of "passionate work" might superficially fit other jobs. But in an infinite reality of time and possibility, only these three endure; the rest would crumble into dust. Even these three persist only if existence proves boundless in potential.

Work is necessary because through it, humans control reality to prevent suffering from devouring their zest for life (e.g., fighting plague by laboring in labs for cures). Work is anything useful, cleaning, eating, sleeping, leisure. Yet we need sharper definitions. Let's narrow it: the work we debate is recurrent, disciplined,

and bound to schedules strict enough to combat entropy threatening what we build or obscuring what we seek to discover. Through work, we deepen niches of reality that, collectively, build civilization.

Looking around, I see people in all jobs, chefs, waiters, salespeople, IT specialists, entrepreneurs, and realize their labor is torment. Beyond money, it offers little: relationships that circle back to profit, skills reduced to market value. Society needs these roles, but the workers gain nothing. Their tasks are alienating, repetitive, and sustained solely by pecuniary motives. The suffering they accumulate suffocates vitality. Only science, art, and spiritual elevation, works infused with adventure, absorption, and intrinsic purpose, benefit both society and the individual. These are done with or without financial incentive.

Before science, art, and spirituality, all else pales. Through science, you discover your divine nature as a creator shaping reality, simultaneously child and adult. These three are the only works that make sense, the only ones not stealing time but enriching it. They alone transform humans, not the other way around.

Science, meaning intellectual labor, raises our expectations of work so high that all others pale and must also be replaced by intellectual labor. Once scientific work is practiced, no other type of work can be taken seriously or experienced as anything but torment, seen only as an irrecoverable waste of time. Monotonous and tedious jobs, devoid of adventurous components, progress, discovery, challenge, or novelty, all work that is not science, art, or spirituality, are time losses for humans, bringing no benefit.

Zest for life persists as long as suffering does not

grow too severe. Thanks to the adventurous dimension of intellectual labor, we can dissolve into the task and avoid feeling its weight. What's fascinating is that in science, the suffering of work does not alienate; it sustains zest for life and prevents other jobs from replacing it. Living thus in zest for life. All other work must be replaced by science so humans can dedicate themselves to what matters in labor, what does not alienate them and what offers gain.

This image might seem overly romantic to someone who has never truly engaged in intellectual work, as even intellectual labor exhausts and pushes one to their limits. It, too, contains repetition. I do not deny this, which is why I assert that despite their superior nature, such tasks must ultimately be treated as what they are: labor. Even superior work can alienate when its quantity is excessive, though I believe I've already clarified that such an attitude toward work, whether inferior or superior, is undesirable.

We need psychological relaxation: low-difficulty activities requiring no strict discipline, where dissolving into the situation happens more easily; passions outside work; and social activities. However, if one's primary labor is dispassionate, it will cause immense suffering, as humans cannot enjoy its results or derive joy from maintenance work, forced to toil endlessly just to avoid collapsing under cascading demands. Science, conversely, has all the components that make work bearable, pleasant, even exciting, moreover, addictive, not as an escape but as an end in itself, not a life goal but a goal of the labor activity itself.

Maintenance work, everything not science, art, or spiritual elevation, can be done either as relaxation or as

labor per se, within a social system where such tasks are minimized to the fewest possible hours weekly and directed solely toward societal needs, not the blind profits of corporations.

Yet for humans, after understanding life's ABCs and passing through nihilism, interest can no longer be found in anything but intellectual work, art, and spiritual elevation. All else becomes dull, bland, vile, filthy, vulgar, meaningless, torturous, insipid, odorless, and colorless. Nothing else pulses with life as these do, and thus all else can only birth thoughts of death. No person who has lived abundantly could stock shelves or answer call center queries, yet many such individuals have pioneered art and science. As for the path of spirituality, if they walked it, they did so for themselves, though many have done even that.

Science helps because through it you form an image of reality, you free your consciousness from nature's fatalism, and through science you shape reality to maintain the zest for life, the desire to keep living. Through science, you begin to see where things were once foggy, and the surface through which you interact with reality expands, making your entire existence richer. The difference between someone lacking scientific knowledge and someone who possesses it is like the difference between the sighted and the blind. The reality of one who sees is far richer than that of the blind. Once the image is formed, you can define the values in which to believe and which to refresh. Science, being a work of adventure, does not bring suffering, because through knowledge and discovery, through novelty, dissolution, mystery, the romantic essence of science, through curiosity, the joy of gained information, overcoming encountered difficulties, the reward system

activated by understanding a niche of reality, the applicability of what is learned, exploring mysterious realms, forming connections, setting the direction of evolution, creating from nothing and nowhere, establishing precedent, through successes against nature and entropy, through controlling reality and creating new ones, through all the emotions tied to this adventure we hope will never exhaust its possibilities, science manages to differentiate itself from other labors without diminishing the zest for life and even helps prevent the escalation of other forms of erosion of this zest, that is, suffering.

Spirituality helps through fasting. The zest for life is like a blank sheet of paper, the goal is to attain this blank sheet, then decide what to write, draw, or perhaps fold into origami. The more suffering, the more fragile the sheet becomes until it tears, while excessive pleasure hardens the sheet, makes it rigid, petrifies it, and it begins to weigh heavily, becoming equally useless. Pleasure isn't bad, but too much of it leads to suffering. Hence, a dopamine detox, a fast, is beneficial after a period of indulgence. This is because fasting, though it involves less pleasure, still allows you to enjoy the zest for life. But if you overindulge in pleasure, you reach a point where pleasure turns to suffering, just as vanilla flavoring enhances taste in moderation but becomes bitter and repulsive when excessive or overly concentrated, ruining enjoyment. Excess pleasure becomes residue, accumulating over time. Through fasting, we cleanse this residue, prevent suffering from growing too large, and regain lucidity for moments when needed. In other words, fasting, self-control, or discipline are labors that bring joy and help us savor life.

Yet spirituality is far more than fasting, it's just

that fasting is a work humans must undertake, and it belongs here. Spirituality as a whole means seeking truth and questioning the deterministic path that shaped us. Like the parable of the rich man and poor Lazarus, one must engage in consistent spiritual work to attain the zest for life. The rich man ends in hell due to his superficiality, while the poor man ends in a paradise as odorless, colorless, and bland as the poor man's hell, due to his narrow horizons and lack of spirituality. Existence is evolution, and the unspiritual person, who no longer seeks truth or believes in goodness and beauty, is not living but dying. You either grow or die. Thus, when we work, we must not settle for maintenance labor but work for ourselves, to discover reality, to interact with it. The experience of excelling in a field, not for gain but to test your limits, not to set records, but simply to interact with reality, to draw closer to it with zest for life. When you learn, you do so because in that moment your reality grows richer, because in that moment you are truly alive. A person poor in intellect and spirit does not live, they rot. We see many retirees who find their lives empty. Why? Because their entire lives they were tools, not humans; they never adopted a spiritual, holistic approach or lived in truth. They never interacted with reality. So, they seek more work until they perish. To overcome nihilism, we must begin living in truth and abandon mental cocoons. For mental cocoons are nothing but graves. The moment a person stops seeking truth, their labor only digs their grave. The more they work devoid of spirituality, the closer they inch toward the pit they will fall into. The religious world lacks spirituality: all it does is produce goods and services stripped of all meaning, goodness, beauty, and zest for life.

Returning to the topic of inferior labor: yes, even

these tasks sustain the zest for life. They maintain cleanliness, prevent decay, preserve beauty, combat entropy, and though they add nothing new, they protect what already exists, a necessity. While inherently toxic due to their lack of “adventure” compared to science, art, or spirituality, in small doses they do not cause suffering and indirectly nurture vitality. Individual maintenance becomes problematic when it demands excessive time, like daily dialysis or wound care, siphoning energy from life’s zest. The solution lies in integrating such routines into unconscious processes. For example, caring for our bodies, dusting, making beds, or arranging meals beautifully, even if repeated every 12 hours, preserves beauty and vitality. If these routines don’t consume the entire day, they remain harmless. But when forced by illness or flawed systems (e.g., dialysis, which *should* be an automatic bodily function), they devour vitality. Society must prioritize efficient, automated solutions to minimize their burden. In moderation, their toxicity is neutralized by the very zest for life they uphold.

Menial tasks addressing societal needs must not fall solely on the working class. Science must evolve to automate or ease them. If humans must perform them, the burden should be shared equitably, not dumped on a labor class trapped in repetitive, alienating roles that enrich employers, not society. Ideally, maintenance should function like the unconscious processes sustaining our bodies’ homeostasis. Cosmetic surgeries, for instance, are pseudo-solutions: they “fix” superficially but work *against* natural systems. True solutions would involve systemic adjustments (e.g., modifying DNA to actively sustain youth). Mundane tasks like cooking, cleaning, and self-care must remain small, integrated routines. Their toxicity is manageable

in moderation, neutralized by the vitality they protect. But when amplified by inequality or exploitation, they morph into soul-crushing labor. Society's goal should be to minimize such drudgery through innovation and fairness, ensuring *zest for life* isn't sacrificed to sustain systems that profit from human suffering.

As stated before, the order of nature does not care about humans, which is why we were forced to build our own order. One thing is to submit to nature's order, indifferent as it is, yet possessing its own structure, circularity, and a system where nothing is wasted, and another is to create our own. From the moment we detached ourselves from nature and crafted our own order, we became fully responsible for what happens. It is no longer possible to wander into the forest, eat wild fruits, toss the remains after satiation, and rest assured we've done all that is needed. Society must complete its cycle so that its existence is not a straight line but a circle or spiral, like nature's, avoiding self-destruction and instead sustaining itself indefinitely. In other words, since we've built machines, machinery, plastic packaging, and nuclear plants, we must automatically have a plan to reintegrate the waste generated by their creation and use. Through society, humans have torn themselves from nature's order and forged their own. However, by creating this order, their role as tenants transformed into that of owners, and responsibilities shifted. Humans are now entirely accountable for their actions. While a monkey could eat a banana and discard it, humans cannot do the same with plastic, for plastic is an act of their own order, one nature will not care for. By constructing machines, nuclear plants, plastic, and waste, we become responsible for them. True, society offers many advantages, but humans cannot enjoy its benefits, driving cars or having roofs over their heads,

while behaving like irresponsible monkeys. You cannot build factories, airplanes, and exploit resources to elevate life's quality without being willing to work toward solutions when problems arise, foolishly hoping nature's order will resolve the issues of our artificial one. If you are an orangutan, there's no problem, but as a human, you cannot claim society's comforts without assuming responsibility for your interventions in nature. If nature handles our banana peels, it will not handle our plastic.

Thus, society is an artificial structure unsuited to natural evolution. If things work, it is thanks to us; if they fail, it is our fault. If someone thrives, it is due to us; if someone suffers, it is our doing. Social phenomena, dominance, gratuitous suffering, exploitation of humans by humans, or disproportionate resource accumulation cannot be justified by appealing to nature's course. If we wake up Monday morning disgusted to go to work, alienated by the minimalistic work-home system we're subjected to, staring at factories' black clouds and inhaling exhaust fumes' toxic stench, it means we must reassess the reality we ourselves created. We built society to shield ourselves from nature, which cares nothing for us, thus living with zest for life. We labor to sustain this reality, but if our reality is even harsher than ruthless Mother Nature, why keep maintaining it? The answer is not a return to caves but a rethinking of the current state.

P.S.

For this reason, people suffered so many diseases in the Middle Ages. They believed they could build cities while

assuming just as few responsibilities as they did in nature, without considering certain things they should have become aware of once they created an artificial order such as cities.

If in nature they could relieve themselves anywhere and nature had room to carry it away, they believed the same thing would happen in cities and could live just fine. If until then nature had taken care of their waste, they assumed that after building the artificial order of cities, nature would remain the same.

But nature made it quite clear: if you want artificial order, you may have it, but along with it you must assume full cyclical responsibility. I will not even take care of your waste anymore; you will have to manage it yourselves.

People did not do this. They saw this part of the artificial cyclical process as nature's responsibility, and they struggled for hundreds of years with plagues and epidemics.

In time, people understood that even their waste became a responsibility they had to assume. But do not rush to blame those medievals, because however modern we believe ourselves to be, we still preserve this attitude regarding other aspects of society, for example, the economy.

There, too, we believe we can make business freely without assuming responsibility, because there is supposedly an invisible hand of nature that will intervene in our artificial structure, the economy, preventing anomalies and disasters, just as it once did with our waste in the Middle Ages.

Work as purpose, not meaning

There exists that romantic-dramatic image of the exhausted father coming home from work and the woman who has also labored to the point of exhaustion, caring for seven children while the man was away. Nonsense. Humans do not work to put bread on their children's table. Humans work to maintain society so that society can address all their worries and needs. Note: society does not mean its leaders, but the entire living social organism that sustains us and which we all shape together. We work to maintain and develop civilization so that civilization, in turn, provides quality to our lives, life outside civilization is not worth living.

The best example I can offer comes from the film based on a true story, Society of the Snow. In a nutshell, a group of passengers from a commercial plane crash in the Chilean mountains. Stranded in the middle of nowhere, cut off from civilization and with limited food, some of them die, as you might expect. The survivors, after much denial and refusal, agree to eat the corpses of their former fellow passengers, preserved by the snow and mountain cold. I ask you: could anyone blame the survivors? Should they have been condemned after being rescued and returned to society for cannibalism? No! Absolutely not! But what if those passengers had not died naturally but were killed to be eaten? The answer is still no. Why? Because outside society, there is no ethics or principles, outside society, there is only moral neutrality and survival. The most nihilistic among you might draw a bleak conclusion: if good and beauty do not exist outside society, then they do not exist at all.

However, I ask you: if apples grow only in fertile soil with a favorable climate, and not in the desert, does that mean apples are merely an illusion that does not exist in reality?

Good and progress are like apples and birds; they emerge only when specific conditions are met. Humans are not inherently evil; they are survival-driven by nature, which grants them moral neutrality, not goodness or malice. Even if humanity were to restart, the first task would be to rebirth society, leveraging technology to elevate life quality until goodness and beauty can flourish. This raises a somber question (though we'll not dwell on it here): Is social progress owed to the sacrifices of ancestors who paid with their lives for revolutions toward a better world, or is it solely the result of technological advancement? Regardless, society's importance is clear. Neither the individual nor society should be sacrificed for the other, both must be valued. Extremes favoring one over the other inflict profound harm.

This is why you'll meet many from deprived backgrounds, accustomed only to survival, who view discussions of "good," "beauty," or life in an advanced society (where quality of life nurtures these ideals) as naive or laughable. Of course, this begs the question: If society demands so many responsibilities, is it even worth it? And what are these responsibilities? The answer, bluntly, is labor, something animals avoid unless forced by humans.

If you meditate on labor, you might conclude that a person is not truly "human" while working but only when marveling at reality. I've already proposed this idea and refuted it. Even in moments of awe, digestion

continues, mitochondria labor, the brain interprets. If work is suffering, and human life is perpetual work, then life itself is suffering. Life becomes unbearable. But ultimately, what is work's purpose? To maintain society. Most labor serves societal maintenance and progress. Yet this reduces human existence to a grim equation: survival through toil. The tragedy lies not in the work itself but in its alienation, when labor ceases to connect to meaning, becoming a hollow ritual. True zest for life emerges not from escaping work but from transforming it into a vessel for creativity, discovery, and shared purpose. Until then, society remains a machine powered by suffering, mistaking motion for progress.

Work during childhood is meant to shape the individual into a citizen for society. In this phase, the child develops, expands their cognitive horizons, and grows. This period should not focus on practical skills to create a proficient worker but on forming a complete human being, critical, honest, informed, educated in logic, math, literature, spirituality, and equipped with active intelligence to understand causality across multiple levels. Only afterward should they prepare for a specific skill. Today, a person spends at least 40 hours a week as a professional but lives 168 hours. A healthy society cannot exist with doctors, engineers, administrators, artists, and laborers if they are not also complete humans. The second phase prepares them for practical societal maintenance by developing a needed skill. The third phase is applying that skill to sustain society. Professional retraining exists, but the core idea remains: work is not for career, wealth, sacrifice, or others' gain, it exists because society needs it. I'd add that mastering a niche of reality is a human experience, enriching life's narrative.

We've discussed the futility of certain jobs born from a quasi-religious economic belief that profitability equals societal value. Take a marketer who spent their career addicting children to ultra-processed sweets in a lax regulatory environment. If their job vanished tomorrow, they'd seek useful work, like, becoming an engineer, doctor, or electrician. The existing electrician, now sharing their role, wouldn't lose income, as resources once funneled into useless industries would redirect to useful ones. Technology and eliminating parasitic sectors would reduce labor demands while maintaining resources. This hypothetical example (flawed, since marketers' creativity could benefit other fields) illustrates how reallocating labor and resources could uplift society.

In a post-nihilist society embracing morality, people would reject useless jobs. If someone still pursued them, the collective would boycott them into obsolescence. We cannot arbitrarily label jobs "useful" or "useless." An aspiring artist might start with maintenance work but transition to art once their craft gains recognition, often through social media, turning passion into societal maintenance. This text analyzes reality, not dismantles it. If systems work, they should remain or improve. Critics argue many artists rise through luck, not merit, but this reflects mass tastes, not legal failure. Opinion leaders mirror the masses.

To return: Childhood work must prioritize human completeness over utility. Adulthood's labor should sustain society while enriching individual purpose. Useless jobs persist due to economic delusions, but their eradication, through moral awakening and resource redistribution, could harmonize labor and meaning. The artist's journey, from maintenance to passion, shows

how society could function: not by force, but by aligning individual growth with collective need. Leaders reflect the crowd, but crowds evolve when individuals do. The challenge isn't restructuring work but redefining value itself.

Other problems will arise, particularly political and spiritual. Many individuals cannot find meaning or purpose outside societal maintenance work. Their entire existence is tied to their career, not necessarily for money, but because without their job, they feel meaningless. These individuals must detach from work and understand that their relationship with maintenance labor is impersonal, a cold obligation to fulfill. For the first time, humans will confront true freedom from work, raising profound difficulties. Freedom always does. With limited time left, we must prepare humanity for this shift: to accept detachment from labor, live freely without it, yet remain socially responsible. This requires distinguishing a pragmatic but selfish world from an idealistic but naive one, discarding selfishness and naivety while retaining pragmatism and idealism. Act with goodwill, when possible, but be ready for drastic decisions when necessary.

The non-artistic and non-scientific jobs we discuss pose unique issues. Despite their "adventurous" veneer, they often collapse under sheer volume.

The cadaver society

Why do we have vaccines? To combat disease. And why are diseases bad? Because they decimate populations. Without them, humanity could likely still survive pandemics, but two-thirds of the global

population would be wiped out before we could develop herd immunity. A disease is a crisis, because a crisis is an event that poses a significant threat to the values and security of a system, often appearing with an element of surprise. It unfolds in a context of high uncertainty, where causes and effects are not fully understood, and it imposes immense time pressure to make critical decisions. In essence, any crisis carries the potential for radical change, with the capacity to permanently alter the state of normalcy. And by this neutral definition, we realize that a health problem is not the only type of crisis humanity faces. By the same definition, we can also call a recession a crisis. This raises the question: why, in one case, do we find universal agreement, while in the other, opinions remain deeply divided? Let's compare them.

In the case of a disease, people receive a vaccine to be immunized, and thus the vast majority are saved. It is a near-universal consensus, a total mobilization of resources under the banner of a simple truth: every life matters. But absurdly, when the crisis no longer bears the name of a virus but that of a recession, this consensus evaporates. The logic flips on its head. Although no aliens are coming to steal our resources, they remain right here, intact, suddenly, it’s no longer possible to save everyone. As a society, we prefer to let people suffer, to lose their homes, their savings, and their dignity, under the pretext of an abstract necessity called "austerity." And this absurdity culminates when we see who actually receives a lifeline: the big banks and major corporations. The very entities whose greed and irresponsibility caused the crisis in the first place are the first to be bailed out with public money. For them, the resources exist; for ordinary people, they do not. If, in the case of a disease, the most vulnerable are

vaccinated first, why are things completely different in a recession, where the first to be saved are the "healthy" ones who were never truly in danger? The banks and the big companies? It is a perverse logic in which the arsonist is rescued from the flames, while the tenants are left to burn.

Why does this happen? We can find two answers: one pragmatic, and one cynical.

The first, pragmatic answer suggests that to save everyone else, you must first secure the system’s most vital components. But this is equivalent to saving the healthy first, under the assumption that by ensuring their safety, the sick will somehow heal themselves. To be clear, this is not a question of saving a fraction of humanity when vaccines are scarce in order to preserve the species. No, this is about saving those who are not truly affected by the recession in the first place, like banks and corporations. Because to be "affected" in this context doesn’t mean seeing your profits dip; it means losing your job, being unable to pay for necessities, or even ending up on the street and starving. This argument becomes even more absurd in economics when we consider that the money pumped into banks and corporations almost never actually "trickles down" into the real economy to help those who are suffering. In reality, these rescue funds are most often used for stock buybacks that artificially inflate the company's value for the benefit of wealthy shareholders, for exorbitant bonuses awarded to the very executives who caused the crisis, or are simply hoarded as reserves. Moreover, by systematically saving these entities deemed "too big to fail," we create a "moral hazard": they are incentivized to continue taking irresponsible risks, knowing that, regardless of the consequences, they will be bailed out

again with public money, making the next crisis both more likely and more severe for everyone else.

The second answer, the cynical one, is that the rich are superior beings who, through their intelligence, have earned the right to live, while the rest should be left to starve. But if we apply this to our disease analogy, we see its flaw. In a real pandemic, the ones being saved are not the terminally ill with multiple comorbidities, but perfectly healthy people who were unlucky enough to be struck by a disease they could neither control nor were responsible for. Saving the rich is therefore equivalent to believing the sick are guilty of their own illness, as both ideas stem from the fundamental myth that a person's status, be it financial or medical, is a direct and exclusive result of their own merit and actions. By this logic, the rich "deserve" to be saved because their success is seen as proof of their intelligence and superiority, completely ignoring factors like luck, inheritance, or the exploitation of a favorable system. In the same vein, someone suffering in an economic crisis is deemed a "failure," guilty of their own circumstances. It is the exact same perverse logic that would blame a sick person for "not having a strong enough immune system" or "not being careful enough," ignoring the random and overwhelming nature of a virus, which, much like a systemic crisis, can strike anyone, no matter how healthy or "deserving" they might be.

Ultimately, both answers, the pragmatic and the cynical, turn out to be mere illusions, constructs designed to justify a fundamentally inhuman system. They attempt to mask the fact that, when faced with a crisis, our society abandons any pretense of universal values and deliberately chooses whom to sacrifice. The logic of saving those who caused the disaster while the

victims are left to suffer is not an economic strategy; it is a declaration of principle: that the stability of capital is more important than human life. We have proven that we can mobilize unimaginable resources to combat a biological threat, implicitly acknowledging that every individual has the right to be protected. This precedent makes the double standard applied in economic crises not just unjust, but utterly illogical.

It is said that when survival is on the line, man forgets his morals. But this is a fundamental confusion between a crisis of survival and a social crisis. The survival argument might apply in an archaic, pre-modern, perhaps even pre-civilizational society, or, as mentioned, in a state of nature outside of society. A man shipwrecked in the wilderness who eats his comrades to live cannot be condemned, for his act takes place outside of society, in a space where moral laws are suspended and subject to the sole law of survival.

But a modern economic crisis does not unfold in the wilderness or in the distant past; it happens in the heart of our present civilization. It is not an apocalyptic reset, but a painful segment in the continuum of our shared existence. A society, to exist, cannot dispense with its ideals of the good and the beautiful; these are not a luxury for good times, but it’s very structure of resilience. The moment we choose to ignore these principles in the name of a false pragmatism, o abandons the vulnerable in order to save the already powerful, we are not managing a crisis; we are committing social suicide.

And I must clarify here: the vulnerable are not inferior beings, not mere burdens who cannot truly be included in society, forcing it to slow down or even stand

still to help these "laggards" catch up. Furthermore, many claim this category of "rejects" doesn't just fail to advance but actually moves backward, forcing society to regress just so it doesn't lose these individuals who are, by this logic, useless, representing nothing more than our utopian stubbornness in trying to salvage the unsalvageable through a completely flawed and unsustainable allocation of resources. It is true that such extreme cases exist, and in those moments, a hard but fair decision must be made. But often, most of the time, these people are not in a clinical vegetative state or suffering from severe mental disabilities that require the complete energy of at least two healthy individuals just to keep them alive. Rather, they are perfectly normal people whose potential has been unrealized due to the flawed organization of society, just like everyone else. Or perhaps they have even realized their potential, but it doesn't translate into the same financial returns as those at the top, whose own output is often lower, yet proves to be more profitable.

If we abandon these foundations, even temporarily, everything crumbles. The organic society dies, and what follows is not anarchic freedom, but a hideous imitation: a cadaver-society, animated by dead, dogmatic, and nihilistic rules, which continues to function mechanically, suffocating the real lives of people at every turn. Therefore, to not save all who can be saved in an economic crisis is not a pragmatic decision; it is the very act of choosing to kill the living society in favor of this specter that haunts us.

And so, I reiterate: no crisis is necessary, but crises are inevitable. And if, in the case of a disease, we agree that all people deserve to be saved, why do we not do the same in the case of a depression?

Work, from niche to panorama

People tie their entire existence to their career. The fear of losing one's job is, first and foremost, a fear of losing access to resources, but for many, it also represents a loss of purpose. Life today cannot be compared to what it was in the past; it is much richer and more fascinating. Therefore, limiting oneself to a single niche of reality becomes truly alienating, no matter how fascinating and vast the niche itself may be. Of course, we cannot be universal professionals, and we must specialize in very narrow fields, to be small and hard pieces that, placed one on top of the other, build the castle of society, to the detriment of large and weak pieces that fall in the wind. But despite the limitation of the niche, man can grow outside of it, without responsibility and mastery.

Therefore, the niche itself is not a path to the exhaustiveness of reality; it mainly serves the interests of society, but it does indeed offer the experience of mastery. In fact, the form that mastery takes is irrelevant, as long as it is obtained through a sustained effort based on the development of skills that help society combat entropy and even transform the current form of things into a form that is more beneficial than the present one; then, its fulfillment is enough. But that is why the resource of time is important. For mastery must be obtained and practiced in a portion of one's time, not in its entirety, and this portion should be reduced to the minimum possible. So that outside of this time, man can manage to feast on the whole of reality and not just a niche of it. But this time without responsibility, without targets and evaluations, but only out of passion and the zest for living life in all its possibilities.

That is why it is important for useless work to disappear [that is, the work that supports the production of useless or even toxic services and goods (which require the prior creation of a dependency, taking advantage of an already present anomaly or stirring one up)], for technology to perform the greater part of maintenance work (which can be more or less repetitive), and for what remains to be divided among everyone, so that the amount of work necessary for maintaining and even creating societal progress, which falls to each individual, decreases drastically. This decrease should occur not to allow man to relax, but precisely to allow him to grow. For if in the past, through the poverty of human reality's possibilities, the niche was the only method of exploring reality, now reality has shown itself and continues to show itself to us in so many forms, each more fascinating than the last, that universal culture, meaning passionate work, must occupy half the time that in the past only professional work occupied.

Imagine niche work as a focused view, and passionate work as a general, panoramic, holistic one; both are needed (it is true that the focused view will only be on one aspect of reality, not on all, but neither will the panoramic view be able to encompass everything every time; some things it will grasp more clearly, others less clearly, everything will depend on what the individual decides is worth decoding and painting on their canvas, and many things will be possible). On one hand, because reality is richer and a man deprived of access to general culture is just as deprived as one deprived of a niche culture; on the other hand, because we see on the horizon ways to make our professional work more efficient and to speed up the process of obtaining and exercising mastery; and on a

third hand, because there is a greater need than ever for intelligent people, and here the reasons are so many that I will not even begin to list them.

And there is something else to mention here: often, niche work leads to results that can be understood even by those outside the niche, the need for professional knowledge being necessary for reaching the result, not for its understanding. Thus, people become capable of mastering many more niches than the one defined by their profession, but in the posture of the observer, which is not much different from that of the professional, only less nuanced. But that nuance does not bring a greater understanding of reality, but rather more practical knowledge that is needed within it. And if a man still finds it important to delve deeper into certain niches that are not the object of his profession but which nevertheless bring him satisfaction and zest for life, then he has only to take them by the horns and master them from the posture that lies midway between the observer and the professional, which is that of the passionate.

You may say that despite this approach of the passionate, there still remain countless other niches that can never be clarified or even discovered. This is true, and this amounts to a tragedy of life; the freedom to explore any niche has its limits, for there is a limit to the number of niches that can be decoded. But let us not forget that even in this context, a decoding of all niches would mean singularity, that is, absolute freedom, and absolute freedom is an attribute of death, not of life.

You don't need to be a professional physicist to understand and appreciate the cosmos; you can engage with it as an intelligent Observer. And if a particular niche ignites your "Zest for Life," you have the freedom

(in the time liberated by the new structure of work) to pursue it deeply as a Passionate individual.

Therefore, despite the tragedy of the determined number of niches to which man can have access through the eyes of the professional, the passionate, or the observer, man still has the freedom to choose (we are not discussing free will now, we will leave it as it is this time), and this freedom to approach a limited number, it is true, but without any constraint, and without knowing exactly where this number ends, represents everything that is necessary for man to be able to live with a life with zest

AI will steal our jobs, and it is nothing wrong with this

We obsess over jobs. Entrepreneurs boast about creating them. Politicians campaign on promising them. But is a “job” humanity’s ultimate dream? We’ve grown accustomed to accessing resources through employment. Our desperation for resources has stifled questions about work’s necessity, seeing it as the sole gateway to survival. Yet our focus should not be jobs but resource access. That we currently obtain resources through jobs is incidental, jobs themselves are not inherently sacred. We must demand jobs to be as effortless, socially useful, and minimally time-consuming as possible. Where AI can replace labor, let it. Jobs should not concentrate excessive capital in few hands, and they should maximize resource access for workers. Fear of AI taking jobs is misguided: even if a job is automated, its resources remain. Society will either redirect you to where labor is needed or compensate you

because technology displaced your role, but the resources stay. The job was never the point; the resources were.

A workplace also represents an extension of society. Imagine people living in an isolated area where a factory opens. They will work there, the factory serving societal needs, and these workers, previously excluded from society, become members of the working class through their labor. They gain access not just to their community's benefits but to those of the entire working class. The job integrates them into society, and through their wages, they become beneficiaries of all society offers, though society only provides to those it needs. Jobs bring many benefits, but only if they are useful, non-alienating in workload, and compensated. If the factory closes, workers will suffer, deemed useless to society and excluded again. But if their roles are replaced by AI, the production of useful goods and societal maintenance remains unchanged. Resources stay the same, and workers could receive them while laboring far less, or not at all.

Society needs factories, hospitals, agriculture, plants, production, and services, not for the economy's sake, but to produce what is necessary for a comfortable life. Wealth and the economy are not our ultimate goals; quality of life is.

Yet we must not fear artificial intelligence. No matter how advanced, both AI and the physical world will still require maintenance labor. The only scenario where AI fully replaces human maintenance work is one where all labor is performed by AI for AI, a world where humans vanish entirely. As long as humans exist, work will exist, not because work is life's purpose, but

because human life requires work. AI can absorb much of the maintenance labor, which is not inherently bad. If it seems harmful, it is because we remain trapped in an unhappy politico-religious system where humans labor not for themselves or society but are blackmailed by elites into treating work as a religious end in itself, a distraction from suffering and nihilism. Humans refuse to truly live, letting labor animate them instead.

Unlimited wealth is anti-life

Wealth must be limited because, no matter how useful an individual is to society, they remain dependent on others, much like cells in the human body, which receive energy according to their needs and merits. Similarly, in society, we cannot allocate half our resources to the toes of the left foot and leave the rest of the body to manage with what remains. However, by introducing the idea of capping wealth, I propose a brief thought experiment. Suppose we agree that the planet's resources should be equitably shared and assume we could devise a fair formula to achieve this. What would happen if someone discovered an asteroid filled with vast riches and claimed it? But this meteorite would not hold gold or diamonds, it would be enchanted, laden with luxuries like cars, palaces, and opulence. Should the person who seized and brought it home have rights to all its treasures? My answer is no. If they chose to relocate to another planet or live isolated on Earth, away from human interaction, they could rightfully enjoy their wealth. But within civilization, they would still rely on others to maintain it: cooks, service workers, those processing and delivering fuel or electricity, and so on. This individual would remain dependent on society, and their riches would create harmful, disproportionate inequality. However, this is purely hypothetical. In reality, no such enchanted meteorites exist, someone must labor to produce those luxuries.

Wealth must be capped at a ceiling, because money also means power. We oppose classical dictators, but we have nothing against a billionaire or even a

trillionaire who, through his fortune, can buy or blackmail any judge or politician, who can own monopolies that dig so deep into people's lives that his fall would mean the fall of the whole society, which is why, whatever happens, we would be willing to sacrifice countless lives just to save him. And not because he is indispensable through his irreplaceability, but because he becomes indispensable through the social anomalies he profits from, through the fact that he is willing to trample on corpses and nobody ever intervenes.

We often hear that all the losers want to tax the rich because wealth equals intelligence and since they are not intelligent, they will never be rich, so out of envy they try to destroy the status quo. But by that logic, why were Gödel and Einstein and Tesla and other genius writers and artists not billionaires? Because it is a lie. A billionaire is not a genius, but most often a smart guy who happened to be in the right place at the right time, born into the right family with the right connections and status. Being a billionaire is not about being a genius, irreplaceable, but about being a very lucky guy. We live in a world of castes where our minds are filled with all sorts of lies so that the system that serves only a few does not collapse. That does not mean that the so-called diversions are not themselves real problems. The "diversions" from the true problem of resource confiscation by a few are as real as can be, and those who benefit are either the ones who caused them, so that once the problems arise they will roll on by themselves and they will profit, or they already existed and these people started to profit from them, like a thief stealing from the homes left behind by disaster victims, without having caused the natural catastrophe. What is certain, however, is that these transgenerational fortunes and these immense accumulations of wealth

must disappear, so that these very few are not confused with our wellbeing. Of course, there is a religious fear of taking life into one's own hands, knowing that somewhere someone runs the world, good or bad at least someone runs it, you either have to follow what they say or accept that nothing can be done, that everything is doomed to fail and that they are too big and you too small to take responsibility. Let us not do anything wrong so as not to upset the billionaires because then they will move to tax havens, and we will starve. I say let us not wait for them to leave but let us throw them out, because nothing inspires less democracy in me than a group of citizens who hold our wellbeing, whom we cannot criticize and whom we cannot upset because then oh the trouble. We do not need billionaires, where there is a chain of stores there can be ten separate stores, and what needs to be present in large numbers concerns a general interest, and in the case of general interest the service or product must be provided by the state, because the public interest is often not only unprofitable but may actually need funding, and without an accessible variant everything becomes chaos, for example health and education.

Cultures change as quickly as mountains erode. The fact that we accept a single individual owning the resources of hundreds of millions together is simply a cultural vision, we are used to it, and since change often compels stress, we prefer the guaranteed filth of the present to the stress of a potential height. These things do not stand on the strength of arguments but rely on the passive acceptance of the culture already present among people. Wealth must be limited, we are not talking about a utopian communist society without classes, there must be classes based on meritocracy,

inspiration or perhaps even luck, however the difference between them must not be so disproportionate, because that kills freedom and opposes the fundamental principle of reality, evolution. And when we talk about luck, we do not mean the luck of having been born into the right family, because in our society every family should be “the right family”, because in theory it is possible that average comfort is provided to all participants in the economy, but luck as in finding yourself in the midst of the right circumstances. People must be born and die, grow rich and grow poor, laugh and cry, there must not be a series of noble families that stop the process of evolution, because evolution is like a hose through which water flows, and when something obstructs the flow, water accumulates, and the hose explodes.

And let us say that intelligent people deserve distinctions, distinctions meaning luxury and high comfort. Nobody objects, nobody cares if a billionaire drives a Ferrari or a Bugatti, or if his house has 10 or 20 rooms. The problem arises when his wealth becomes so great that feudal dynasties replace meritocracy, when fortunes grow so large that those people can buy and blackmail everything to do with justice and politics, when the industries they own are of public interest and people are forced to accept their conditions without a right to reply, when they become too big to fail and when they do fall they must be rescued because society itself must be saved, when dynasties no longer have to contribute extra value to society to maintain their fortunes but the system supports them by inertia, when they become so rich, therefore so influential and so powerful that dialogue loses its value and discussion is held in terms of accept the conditions or be eliminated, when the right to a fair start that supports democracy

and rewards each person according to merit is abolished in favor of a hereditary system. The list can go on forever, but arguments do not matter here, because I am not trying to convince anyone, everyone should deconstruct reality and on the basis of their own experience define their notion of good so as to understand if such inequality is good or bad. I address directly those who have deconstructed and reached the same conclusions, not through manipulation, propaganda or starting from empty clichés like the idea that all people are equal, that the poor are victims, that the rich are aggressors or that the state must help everyone who has fallen. False, the state must not help anyone, the state must only offer from the start a fair system in which fundamental rights housing, health, education, a minimum wage and rights in front of the employer are guaranteed to each taxpayer and must ensure a continuous flow of the economy, preventing the economic thromboses of financial dynasties.

There is a question quite hard to formulate, a topic we tried to tackle before, but one we need to revisit to clarify a few points, since asked it leads to a clarification much needed. Must some suffer so that others may rejoice? More precisely, is the joy of some conditioned on the suffering of others, because if we cared about everyone’s joy, then the joy returning to each person would not reach a minimum ceiling for it to be joy in the true sense of the word, and then to allow true joy we would have to accept the compromise that some will not have part of it? How could this be reformulated? Is the appetite for life conditioned by a state of wealth and accumulated resources so great that it can only be realized through a system where the poor must be conditioned to minimal services work home, alienated by work that sucks even the last drop of desire to live,

while financial dynasties enjoy all the pleasures of life, their wealth not supported by labor but by the inertia of the system? And could a fair system, where resources even if distributed meritocratically, the pecuniary difference between the “meritorious” and the less meritorious is not colossal, and thus does not allow enough wealth to accumulate for the appetite for life to be possible, so that no one ends up enjoying life? Moreover, could this system be justified by the fact that the rich are rich enough to be happy and to live with appetite for life, while the poor, even if not rich enough to enjoy life, manage to draw energy from elsewhere, and then in their attempt to become rich their life gains value? And then the system seems at first glance very well thought out, the rich enjoy life, the poor try to get rich and this goal gives them a lot of energy, motivation, desire to live, and everyone is happy. The system is immoral, unjust, but what matters as long as it works? To say that if people had money they would no longer have a reason to live, or to say that the relentless struggle for enrichment is beneficial, is like saying about people without access to water, for whom every day is a struggle for survival, that if suddenly water was abundant those people would no longer have a reason to live. Once they reached the goal that kept them alive, their destiny would lose all meaning, and then this apparent suffering is in fact the greatest benevolence that could have happened to them. How cynical must one be? The most honest and sincere answer I can offer to this dilemma is there is no absolute argument in favor or against the system.

Through reasoning one never reaches a durable conclusion, everything can be argued and counterargued, therefore broad horizons are needed to break the catatonia that the attempt to reach an answer

through logic produces. And that is why I do not try to convince anyone, but only to lay out my ideas, to explain how they formed and for each to do the same, and my conclusions should not represent teachings for him, but simple parts of the causal chain, or if you like, simple seeds, a seed whose value at the beginning remains at a potential level, but which may or may not germinate in time, and if after such a natural, unguided process it reaches compatible conclusions then good, and if not, equally good.

But considering the understanding I've reached, and to the value that goodness acquires through my experience, I believe this system is wrong and must be changed for the simple reason that it is wrong, and this argument, on the one hand simplistic and on the other exhaustive, is enough. If you disagree, it is not because your vision is wiser, more correct, or better argued than mine, but simply because the value of goodness acquires a different meaning in your experience, and that is why I emphasize that such a dilemma gives rise to the problem of irreconcilable freedoms. Thus, I and those like me will have no choice but to fight to impose our principles, honestly, but without appealing to arguments and persuasion, because such a problem exceeds the tool of democracy called debate. And you, in turn, will fight for the same thing. As honest people, we must recognize that war is inevitable.

Clarifying this point, let us address further the problem we started from. Let us say we declare the system profoundly corrupt. The system must be changed. So, can zest for life exist without landed fortunes? We are not talking about the goal of enrichment that keeps us driven and serves as a purpose that animates us, but about the necessity of vast landed

wealth for maintaining the appetite for life. You will say this is a psychological issue, and that is true, but philosophy underlies psychology, and therefore I feel the need to respond.

In my view there is a single great opponent of zest for life, survival. When you must survive you cannot speak about anything other than survival. Everything becomes a fight to live one more day, goodness, beauty, progress, all of those disappear. But when the minimum floor represents a life with average comfort assured, a person can detach from the stressful needs of survival and begin to evolve, to grow, to acquire the freedom necessary to express themselves and live with zest for life. Not only can zest for life exist in the absence of landed wealth, but because of interdependence, great wealth always relies on oppression and theft that sit at the other end of the equation, that is, on something bad. And since zest for life is the attribute of the person who has looked the beast in the eye and decided to conquer it, and who conquered it with the help of concepts of good and beauty understood through their experience, and because with their help they managed to rise from that dead point where they were, they cannot betray their beliefs and consciously do what they consider wrong, because they know that abandoning goodness and honesty would mean returning to the bottom of the abyss, and nothing is more atrocious and sinister than the state from which they started, which is why they would refuse to live knowing the evil they do, because their zest for life would disappear. But if we were to assume, absurdly, that vast landed wealth would not affect others, even though I have shown it affects them by the asteroid metaphor, but suppose this time that it would not be a bad thing, would there still be a problem? That is like asking whether drugs would be

less bad if they never had negative effects, keeping a continuous state of euphoria without destroying the individual's health or society. The answer depends. Can you grow within pleasure or do you stagnate in pleasure? I believe in pleasure you can only stagnate, and stagnation is an attribute of death. Let us say, nevertheless, that a vast landed fortune, which absurdly would not cause suffering in turn, would not prevent a person from growing, then it would be neither good nor bad, it would be neutral. Even if, from an existential point of view, a great fortune could be neutral, that can exist only by reduction to absurdity, because in reality, as I will continue to show, great wealth will always be morally negative, which is why it cannot sustain the zest for life for society nor for its holder.

Finally, perhaps the most valid viewpoint that remains standing is that of wealth as a form of expression of freedom, that freedom should have no limits and therefore wealth should have none. We will recycle the arguments presented above as needed. Humanity is a relationship of interdependence. If freedom of thought can extend indefinitely, the economy differs, it is subject to a system of limited resources. And if, in the case of thinking, freedoms can evolve in such different ways that they lead to war or schism, in the case of freedom to accumulate wealth we cannot say the same. Because if the wealthy person's freedom to accumulate wealth conflicts with the various freedoms of other people, as I have shown, they cannot be separated, since the wealthy still need other people. Just as with freedom of thought, besides war and schism one can resort to neutralizing freedom of thought through techniques of manipulation and lobotomization of the mind, so that any mental protuberance that could lead to war or schism is smoothed out, likewise the wealthy try

to smooth minds so that people do not revolt, resorting to distractions caused by real or invented problems. Because people are interconnected, wealth must be taken from somewhere, and many come to suffer more than they should to allow such a disproportion to exist, no sane person chooses suffering knowingly, which is why people are brainwashed so that they do not notice that supporting such a defective system leads to their own miserable lives.

I support this idea with the metaphor of the pot lid. A lid on a pot that is boiling will be thrown off once pressure accumulates, or at least will be taken off. But if the pot has a small hole in the lid to direct the pressure there, the lid will not fight the pressure so fiercely. This ingenious move allowed dynasties to open a small hole toward their riches, so class consciousness disappears, and instead of killing them, people kill each other to make room through the hole. But this should not deceive us into saying that human nature is criminal and egoistic. False, that is the human condition in raw circumstances where only survival matters, and where survival is not assured a person cannot be morally condemned for crime, but if we ensure survival and comfort, say not too big but not too small, medium comfort as in Norway, then the bait of the hole would no longer be effective, because people would no longer be willing to kill and trample corpses, and those who did would be considered ill, or people who, fighting for an idea, acquired also this bonus of immense wealth. But even in their case, their fortunes should be limited for the reasons already presented, to which we will also add a complement.

Classes must exist, but not so disproportionate, because at least today, when quality of life has increased

so much that, at least in the Western world, every life matters, which is unprecedented in history, there is no individual so special, brilliant and irreplaceable as to deserve that all resources be placed at their feet. That is a religious vision. In reality, some people are mediocre, others brilliant, but all depend on each other, and no matter how brilliant the most brilliant are, they can always be replaced, and even if no one is found at their level, someone much more cost effective will be found. Thus, freedom as an absolute regarding unlimited wealth is a religious vision, wealth as an ultimate aim is likewise a religious trait, because people say the main motivation of man is wealth, therefore if the sole aim, or the primary aim of life, the primary driving force, is wealth then that person does not differ from one whose aim is career, or a social aim or even a transcendental one, so still a religious one, but this problem has already been addressed.

Great fortunes and the absence of classes can exist only in dogmatic, religious, totalitarian, authoritarian or oligarchic societies, and so on, but in any case, they are dysfunctional. Of course there is no absolute in reality, rather a dogma that wants to serve a purpose for a life deprived of zest, just as absolute freedom of thought does not exist because determinism imitates it, or as absolute knowledge does not exist because it is impossible to understand the entire causal chain, likewise absolute freedom of wealth does not exist, because wealth needs many poor people from which to be formed. If all people were treated equally, and tacit slavery were no longer permitted, neither by importing third world migrants who become second class citizens, nor by keeping the master slave relation in which the individual is reduced to an extension of his boss’s brain and acts and thinks only within paradigms

imposed by others, and if before economic rationales we sought to create a minimum floor in education, health and prosperity that would extend to all humanity, extreme wealth would no longer exist, because there would be no more slaves to sustain such a system, but people capable of taking their lives into their own hands, of defining their conclusions on the basis of deconstructing reality and understanding the causal chain individually, rather than by passively accepting generally accepted directions, and everyone would learn to live fully, not driven by religious aims, not pushed from behind by dogmas, embracing reality in all its vastness and its endless modes of manifestation, embracing evolution and accepting to live despite the imminence of death, with courage, irrationality, responsibility, kindness, serenity, as they manage to understand concepts on the basis of their own experience, and above all with the zest for life of a life that contains its own single real and living absolute, which is existence.

And we see that at the base of the myth of unlimited wealth as a postulate of freedom that cannot be violated, there stands of course untreated nihilism and religion as an anesthetic for the pain nihilism produces, namely the individual's inability to live life fully, without purpose. Let us therefore recall that death is the constant and the only one that possesses the absolute through its boundless freedom. Throughout life death tries to pull us toward it and to win against life. Since life is defined by the absolute appetite for life which manifests through evolution and change, death tries to push man toward constant absolutes, such as reaching a goal where there will be no more changes, evolutions, sufferings but also no pleasures, only constant, bland, colorless, odorless constants, like a

paradise, an egalitarian world, a fulfilled career, and so on. Absolute freedom in creating fortunes is a religious aim and a dogma that clashes with the reality of life, even if it could be mistaken for the need to grow, therefore an attribute of life, in reality it is not growth but cancerous accumulation

The role of entrepreneurs in a just society

In such a reimagined society, would entrepreneurs still exist? They would, but their role would shift to administrators. They could start businesses, but funding would come from investors, not the ultra-wealthy, but individuals with socially useful jobs convinced by the entrepreneur's idea and effort. If the venture succeeds, shareholders receive dividends. With a high quality of life, people would no longer be forced into alienating jobs, and entrepreneurs could only collaborate with those genuinely willing to work, free from desperation. Once the business reaches a revenue threshold, its accounts would freeze at that cap, with surplus funds redirected to the state. The administrator could then choose to remain (with a salary capped at a multiple of the lowest-paid worker's income, let's say he caped it at 20 million with the right of getting x as wage yearly) or retire. This prevents economic "blood clots" of power, ensuring fluid circulation of wealth and resources. If scaling the business proves vital to society, transferring it to state ownership becomes the only ethical solution, public interest sectors like education, healthcare, infrastructure, housing, and food must remain unequivocally state-controlled. The risk of privatizing these sectors, handing them to greedy entities with selfish agendas, far outweighs the inefficiency of state management. In a post-nihilist society, workers are treated with dignity, so efficiency losses would stem from humane treatment, not exploitation. Greed and avarice persist as risks in any system, religious or post-

nihilist, and must be minimized. Public interest domains are rights, not bargaining chips, unlike in today's religiously capitalist society, where they're weaponized for profit.

Much more could be added, but to avoid prolixity, I wish to focus on essential points. Who knows, perhaps in the future, a million years from now, interacting with other civilizations, we might speak of the first 10,000 years: The First 10,000 Years. Every civilization would initially pass through these 10,000 years until acquiring the quality of life necessary to exist in zest for life without a purpose, a purpose that has mostly been the dream of a better world, a world we already inhabit. And every civilization, however ancient or recent, would be forced to endure these 10,000 years of labor and sweat before truly beginning to live. Each fallen civilization would rise again and repeat these 10,000 years, for only afterward could life begin, and only what follows could be called life, not sacrifice.

The Fate of the Strong and the Weak

Where there exists a superior species and an inferior one, the superior will rule over the other. Equality can exist only among equals, and equality must be earned. If the inferior species proves useful, it will be enslaved, if it proves useless and its mere existence does not interfere with the interests of the superior species, it will be left alone, but if its very existence becomes a threat and it cannot prove useful, it will be exterminated. This is a universal natural law, one that humans have applied whenever they could, and will

continue to apply.

Of course, morality dictates that we enslave and kill only when necessary. We cannot torture other species for amusement, out of religious conviction, as some religious groups unfortunately still do, or simply without reason. But what happens when within the same species there are two different groups where the prosperity of one depends on the enslavement of the other?

If civilization is at its early stage, colonization is inevitable, since the lack of technology, that is the lack of unconscious entities for which hard, unpleasant and repetitive labor does not produce alienation, leads to the enslavement of some so that the other group may live with zest for life. It is easy for us today to condemn this attitude, having at our disposal the technology of modernity, but anyone who would have ruled a medieval society would have behaved the same.

Colonialism is evil, yet throughout our history it was the only available method of organizing things. The problem arises in the perpetuation of colonialism even today through the methods of modernity. The question is how our situation differs from that of the past. The answer is simple, technology.

However, we must briefly analyze the two other categories, the descendants of the colonizers and the descendants of the colonized. The descendants of the colonized must stop licking their wounds, even if they still hurt, and accept that their ancestors were the unfortunate ones. There is nothing that can be done to change the past, and as I said, if history were to repeat itself, the outcome would be the same. Therefore, they must prove through their actions that they deserve

equality.

The descendants of the colonizers must take advantage of the absence of generational trauma and begin first and foremost by abandoning present day colonialism, and then build a system consistent with modernity, where all people have truly equal opportunities, free education, healthcare and housing, as well as a non-alienating labor system through the elimination of wealth caps, the dissolution of the master slave relationship, the elimination of useless jobs, the mechanization of alienating work, and the equal distribution of the remaining necessary labor, followed by the extension of prosperity to all humanity.

Why must they do this? Because modernity, with all its technology, also requires a modern form of morality. We cannot apply a medieval morality to modernity, for that would mean dishonesty and falsehood. The modern human, who wishes to live with zest for life, understands that where he sees things failing, he can no longer close his eyes and accept the lie of a half-told truth, for this inevitably degenerates into religion and nihilism, and all other benefits he enjoys will no longer suffice to sustain his zest for life.

A poor morality that practices evil unnecessary for the prosperity of modernity creates too great a discrepancy and imbalance for the mechanism of present society to function smoothly and healthily.

SCHOOL-LEAVING QUALIFICATION as

Universal Basic Income Qualification

The universal basic income should be contingent upon earning a school-leaving qualification, since such an examination demonstrates a broad understanding of society and, above all, a form of honesty, a willingness to contribute to the common good, even in a non-traditional form, in which, instead of a salary, one receives a universal income. As I have said, the evaluation must be very strict so that no one can cheat, and those who benefit from this income must be people who truly understand the importance of contributing to society and, above all, the necessity of a concrete, productive contribution.

Art is beautiful, but art, and only art, cannot shelter you from rain and wind. For that, you need walls and installations, whose implementation or maintenance involves work that is not very pleasant but absolutely necessary. For this reason, we cannot support with public money those who call themselves artists while others must work for the same money in professions that cannot be fully automated.

However, in an educated society, in which the value of the school-leaving qualification is truly real, every such person would become responsible for their contribution to society, and even if they were to receive a universal basic income while others continued to work, they would find a fair way to bring a real and just contribution to the community.

During all this time, society has the duty to provide every person with all possible means for access to education, so that anyone who wishes may reach the level necessary to benefit from this right.

The dissolution of the master-slave relationship in labor

The history of civilization is the history of class struggle. Whether discussing caste, feudal, or capitalist systems, the conflict differs in form but remains the same in essence. It should be recalled that, the invention of capitalism lies in drilling a hole in the lid of a boiling pot. Whereas before, the caste system was hermetically sealed, and only accumulated pressure could force the lid to blow off, now the pot's lid has a hole. The working class no longer fights to remove the lid but battles internally, each individual striving to escape through the small aperture.

Over time, it has become clear that class consciousness cannot form within the working class, despite numerous attempts. This class is perceived as a purgatory from which each must do whatever they can to escape as quickly as possible.

Class consciousness is impossible to achieve. Capitalism not only offers the illusion of mobility but also creates a mechanism to dampen social tensions. The system no longer waits to be overthrown, it devours its critics, integrates them, turns them into products. Revolt no longer leads to revolution but to a new trend. Critical thinkers become influencers. Rebels become brands. Protests are transformed into ad campaigns.

In the past, revolutions relied on united masses. Today, the masses are fragmented through hyper-individualization. The working class no longer even

shares the illusion of a common interest, as each crafts their own subjective reality. Algorithms, media, consumer culture, all shatter reality into millions of personalized versions.

So how can a class that does not perceive itself as a class fight? How can collective consciousness exist in a world where everyone is isolated in their own bubble?

The discussion of class struggle may seem anachronistic, as it has been debated for so long. Its roots are deeply embedded in civilizational history. Current technological progress might create the illusion of obsolescence, for the working class's struggle no longer appears to be the central question, or even a suspenseful one. Instead, the challenge lies in the creation of a useless class, one that proves worthless to those who control resources. Let's take them one by one.

The working class is perceived as a purgatory. Minds weakened, hollowed of all that life entails by the minimalistic work-home system they've been subjected to, are now animated only by religion. They are too drained and exhausted to pursue questions to their end or process the full picture. Thus, the cause of their misery is blamed on the establishment and the wealthy. Simply put, they believe their precarious situation stems from the fault of the privileged and the ruling class. This is not incorrect, but incomplete. For if they still had the strength to ask questions and analyze the full image, they would wonder: What is the substantial difference between us and them? In other words, everyone criticizes politicians who, through available means, rise above the law, but no one tries to understand what a person ought to possess, know, or be to avoid betraying

the working class’s interests once in power.

The only element that once held the working class together was hatred toward the rich. But hatred can destroy and distort, it cannot build. Of course, the rich deserve this hatred, and hatred is at most immoral but not wrong, yet it is ineffective. For what they hate is ultimately a concept, embodied by one politician or another, but the target of their hatred is not the concept itself but the politician or the wealthy individual. Politicians and the rich can be replaced, but the flawed concept remains. Thus, the question arises: Is the working class merely a purgatory from which each must escape as best they can, then cling to their position once free?

If until now the working class was a purgatory everyone sought to flee, the new problem is that this purgatory may no longer even exist. Those who labor is needed only as long as they produce. But in an automated world, with artificial intelligence and maximal efficiency, what happens when a large portion of the population becomes unnecessary?

Some might argue that class struggle will not vanish but could transform into something far graver: a fight to avoid becoming obsolete. Paradoxically, this shared fear of irrelevance might unite those who otherwise would have clashed over narrow escapes from their plight. Yet this, too, is merely an evasion of the core issue. The working class’s consciousness is attempting to reorganize into a consciousness of uselessness, a shift that solves nothing. Fixating on preserving class identity wastes time; our attention must pivot to what truly matters, and class consciousness is not it.

Initially, the left emerged as a progressive force opposing kings, rigid hierarchies, and social structures, fighting for human emancipation and an objective, scientific truth transcending tribal and local divisions. This was the Enlightenment-inspired left, which rejected religious or traditional dogma, championing universal human rights and reason as tools to resolve human conflict.

In recent decades, however, the left has drifted from this universal ideal. Instead of uniting behind a common humanity, it increasingly prioritizes minority rights, often framed around cultural, racial, or gender identities. Rather than advancing the universal human cause, defending the rights of all people regardless of social context, the left now frequently positions itself as defending the "truth" of specific groups: Black truth, Gay truth, ethnic or gender minority truth. While some of these struggles are valid and vital, they risk severing ties to the universal ideal of humanity as a whole. By fracturing into niche battles, the left risks abandoning its foundational vision, a collective emancipation rooted in shared human dignity, for a fragmented mosaic of competing narratives, each claiming exclusive moral authority.

In contrast, the right has remained closer to the traditional vision, focusing on local, tribal truths tied to narrower communities, protecting specific identities and traditional values. Thus, the right's struggle has become one to preserve a natural order, often framed as a "local truth" or a "truth of the tribe." However, paradoxically, the contemporary left has begun adopting a similar stance, concentrating more on the specific truths and interests of various social tribes, which has led to a fragmentation of its universal vision.

The right attitude

There is a difference between the slave who remains under their master's control, despite hating and condemning them, and the one who chooses freedom, even if it means a path of suffering. The former clings to minimal security but abandons the greater ideal: freedom itself, even in the face of peril. For the latter, despite the risks, fleeing represents a choice for progress, for a fuller, freer humanity, even if it entails hardship and uncertainty.

This choice between the "safety" of the present and the "freedom" of future change is the essence of progress. The left, in its original form, clearly opposed authoritarian regimes, rigid hierarchies, and traditions that prevented people from being free and equal. Today, however, instead of defending a "universal human" and progress for all, the left seems content to fight for fragmented slices of humanity, forgetting the true essence of "total freedom", the freedom to live in a society where all people are equal, regardless of origin.

Fighting for the universal human does not mean ignoring specific identities but integrating them into a broader vision where all people have the right to a dignified, free, and meaningful life. This ideal cannot be achieved solely by protecting specific groups but by ensuring a universal framework where all groups coexist and share common rights. From the French Revolution to today, the left's ideal should always have been that of the universal human, free, equal, and fraternal, not a battle between tribes or identities.

Having outlined the history that brought us to the present, I reiterate that class consciousness cannot be realized, and solutions must be sought elsewhere. We must dig deeper, starting from the construction of civilization and the invention of morality, from its evolution and meaning. We will attempt to do so briefly, as the conclusions are what truly matter.

Morality is a construct, like a house. People build it, adapting it to their needs. The fact that morality is constructed does not make it less valid, just as a house is no less real because it was built by human hands and did not fall from the sky. Just as we use inventions like the wheel or the internet to improve our lives, morality is a tool that structures society, providing a framework for coexistence without chaos.

But for this moral construct to endure, it must have a solid foundation. That foundation is not morality itself but civilization. People can only be moral in a stable context where food, safety, and basic resources are secured. When these elements vanish, morality becomes unusable, like traffic rules on a road that no longer exists. Outside civilization, humans are neither good nor evil, merely animals fighting for survival. Ethics and reason are not innate traits, but products of coexistence and the stability provided by an organized environment.

Therefore, protecting civilization is not merely a matter of comfort but a moral necessity. If civilization’s structure collapses, so does morality. Humans lose their rational nature because it is inseparable from the conditions in which they live. We cannot speak of justice, compassion, or rights in a context of famine and chaos. Moral values are only possible within a framework that

sustains them.

Therefore, defending civilization is not just about maintaining institutions or a way of life, but about preserving our very humanity. Morality does not exist in a vacuum; it is tied to the structures that allow humans to live as more than mere creatures. Once these structures collapse, morality ceases to function, and humans revert to a primal state where survival dictates actions. This is why moral progress must begin with material and social progress. A society that aspires to be moral must first be functional.

It should be noted that maintaining this stability sometimes requires harsh decisions, decisions that may seem unjust but are necessary for the group's survival. In extreme crises, people sacrifice for one another, sustaining a semblance of morality even outside civilization. But such sacrifice cannot last long. A community can endure resource scarcity briefly, days, months, or in rare cases, a few years, but over time, without minimal prosperity, morality becomes impossible. A civilization that loses control over resources, internal order, and safety collapses, and with it, morality vanishes. Without prosperity, in the sense of securing necessities for all, human energy is consumed by the struggle to survive, and moral values become irrelevant. Without organization, without balance between resources and population, between safety and compassion, everything degrades until what was once a moral civilization devolves into chaos where individuals pursue mere survival. If we fail to restore order and prosperity, people lose their humanity and become mere biological beings guided by instinct. In such a world, crimes are no longer seen as atrocities but as acts necessary to live another day.

Thus, we need the material prosperity necessary for morality, but the explanations so far seem to clarify little, they merely recount its history or frame it in the present. At its core, this is not about class struggle but the conflict between life and death, between the manifestations of life and those of decay. Regulations stem from the attitudes we adopt, and these attitudes determine what is possible. For example, the 1969 moon landing was not a technological necessity. Rockets were primitive, computers were in their infancy, and risks were immense. Rationally, it would have been wiser to wait decades for safer infrastructure. But that era was not one of prudence. It was an age of boundless ambition, a belief that humans could force reality to bend to their will. We reached the Moon not because of perfect technology, but because of a mindset that refused to accept limits. The moon landing was not inevitable; it was the result of a unique historical context. The Cold War turned science into an ideological battleground, and the United States invested heavily not just in technology but in manipulating public opinion. Symbolic victory mattered more than tangible technological advancement. In another era, humans might have reached the Moon only in the 1990s or 2000s.

The same happened with the mRNA vaccine. Normally, vaccine development takes over a decade. Statistics, bureaucracy, and caution would have deemed it impossible to create one in under a year. But the pandemic rewrote the rules. Time was no longer about waiting but about absolute urgency. Fear, pressure, and the collective desire to defeat the virus accelerated a process that would otherwise have been slow and cautious. The pandemic created unprecedented global pressure. Bureaucratic norms were suspended, funds

funneled toward a single goal, and urgency turned the impossible into reality. In another context, decades might have passed before this technology gained acceptance.

But the exact reasons don’t matter. In both cases, the decisive factor was not technology but the mindset of the era. Statistics and risk assessments tell us what is probable, not what is possible. Science is not an autonomous engine but a tool of human philosophy. Ideas precede reality. The world is not mere technological progression but a manifestation of what we choose to explore. When humans truly believe in something, they ignore probabilities and fight until the impossible becomes reality. This is how we achieved 2-nanometer microprocessors (a nanometer being one-millionth of a millimeter). The same attitude must be adopted not just toward technology but toward social progress.

In the coming centuries, humanity needs a mindset and belief distinct from those held by most in the past, though isolated minorities have embraced such attitudes, these must be generalized and adopted as official stances.

The core attitude is our stance toward truth. We cannot know absolute truth because we interpret reality. Truth exists only in algebra; it involves too many variables to be calculated. The notion that reality, and thus truth, could be wholly determined by mathematical equations, as if the universe we inhabit were exhaustively defined by the product of our minds (mathematics), remains a religious and reductive vision. For quantum computers, this may differ, but for the human mind, as long as humans remain human, it

cannot. We focus our attention on things that help us survive, whether concrete or abstract. Yet reality is far vaster than our interpretations. We must continue to interpret, act, and remain humble about what we understand, avoiding the Taliban-like absolutism of claiming our interpretations as final. Instead, we must allow them to evolve or even shift paradigms. For reality and truth are absolute, yet our interpretation both limits and materializes them. Our bounded interpretation makes reality real but not absolute. This births the peril of relativism inherent to nihilism. Yet honest humans question, seek knowledge, practice critical thinking, and even if they never grasp the entirety of truth, they keep their minds alive, making morality and societal dialogue possible.

We must nurture in humans a desire to live in truth, to discover it and reject comforting lies. Truth is in constant evolution; no part of it remains static. A limb severed from a living body becomes a corpse, a dead relic. Similarly, dogmas or laws are not truth but its fossilized remnants. Truth cannot be formulated; it evolves ceaselessly. The right attitude is to accept our cognitive limits while yearning to live in truth. We keep our minds awake, for living in truth means evolving, not enshrining phrases as eternal monuments. Truth challenges us to think critically, stay honest, and accumulate knowledge. Through this, we cultivate the attitude of a living, alert human who dwells in truth.

Yet attitude alone is insufficient. Another element is required: belief.

Humans need belief, they always have. But throughout history, belief aligned with living truth (as described above) has been swallowed by religious

animation. Life was miserable until recently, sustained only by dead creeds and comforting falsehoods. Humans have a duty to seize control of their lives. With so much power in their hands, they cannot wander blindly. This raises the question: What is belief? Can humans live without it? Likely not, but belief here is distinct from religion. Belief is the conviction that through life's negotiations (where one must trade something to gain something), humans can emerge better than before. Belief asserts that humans transcend their flesh, senses, and environment. Belief insists that despite analytical indeterminacy, goodness and beauty are present, alive, and as concrete as any measurable, quantifiable aspect of existence. Despite their animal nature, humans can grasp the universe's deepest truths, not just understand them, but create from nothing: morality from void, a third option where only two seem possible.

Humans have no certainty they will ever understand more than they do now. In the past, they had no certainty they would comprehend what they do today. This applies not just to technology but to social progress. Yet humans tried. They believed they could. Belief is not a guarantee but a leap, a refusal to accept limits, even as we acknowledge them. This tension, between humility and audacity, fuels both truth-seeking and the moral imagination that sustains civilization.

For you cannot set out on a journey if you know there is no possibility of arriving anywhere. Yet our history is written by those who embarked believing they would find something, perhaps unconvinced, yet clinging to faith that something lay ahead, that even a sliver of possibility existed. The others were the dead: people without faith, animated by dead truths, by religion. But those who shaped history, and whom we need today, are

the ones who held, and hold, this belief in humanity's capacity to grasp the universe's deepest truths, despite having no guarantee of success. They believe not only in creating from nothing but in creating endlessly from nothing, to reinvent, to evolve, and not merely evolve but progress.

The battle lies between those who choose to live and those who choose to die, and the latter will not allow the former to live their lives. We must resist the lifeless and choose life, for life, as agonizing and stressful as it is, holds something death never has and never will. Do not expect me to declare it now, for I already have: life justifies itself.

How do we concretize the new attitude?

Regarding the concrete step we must take it is the standardization of intelligence levels. If initially we only needed to secure primary needs, which made the creation and maintenance of morality possible (morality is sustained not by fear of justice but by the security of prosperity), the next step is standardizing intelligence. Not in the sense of equalizing minds or dragging every brain to the same level but raising each individual to a certain level of understanding. Prosperity is no longer sufficient; we must take the next step, for time demands it, and those who fail to keep pace with evolution will decline, that is, die. The individual must be given the opportunity to participate in both the creation of concepts and their implementation. They must both dictate the laws guiding their life and labor for them. The outsourcing of labor should, as much as possible, be delegated to non-conscious entities like machinery,

leaving the rest to the individual. Disproportionate accumulations of wealth or power must be countered and universally condemned as unethical. In the evolution of morality, the next step will be to condemn greed as a capital sin or a disease to be treated. The average person, elevated to an advanced level of understanding, will be capable of self-governance without needing a leader or boss, able to set their own orders and execute them. Responsibility for one's own well-done work and trust in others' well-done work must become the virtues enshrined in the new society. We will return to this idea.

Since life means evolution, and stagnation is in fact a slide toward death, human morality must evolve. The progress of current technologies demands social and ethical progress. Just as we cannot put new wine in old wineskins, we cannot place technological progress into our outdated socio-moral system. Death lurks around the corner; our only chance is socio-moral progress. Technofeudalism poses too a great risk of self-destruction, concentrating unimaginable power and resources in the hands of a few, while rendering the majority mercantilely useless.

The institution of school is more critical today than ever, despite its anachronistic image, because its role, misunderstood, is NOT to professionally prepare children for adult life, but to morally and culturally elevate their level of understanding!

Technology will bring a high degree of freedom by largely outsourcing labor and providing personalized guidance for individuals in any niche.

If the internet provided free general information, technological progress now offers free, niche-specific, and professional technical knowledge tailored to the

individual, granting even greater freedom. But all things come at a cost, and the current price is social cohesion. Humans are liberated more than ever from dependence on others, yet to maintain what they have built, they must unite more than ever. This is the paradox of progress: on one hand, it frees individuals from the constraints of necessity, but on the other, it heightens collective responsibility to sustain the system. When survival is no longer the issue, a new stake emerges, responsible management of freedom. This pertains to the work that remains, for there will always be human labor to organize, as well as the organization of work and society.

The answer to the question arising from this chapter is: If material prosperity enabled a grand rise in tolerance, understanding, and reduced crime, will intellectual prosperity solidify efficient leadership and organization to make continued life possible?

Leaders and innovators will continue to exist, but greed and megalomania will increasingly be viewed as pathologies. For great innovations were not driven by those obsessed with money or power, but by those obsessed with knowledge, passion for truth, understanding the world, or advancing humanity's welfare. Greed and megalomania are not engines of progress but obstacles to it. When we examine history's great leaps forward, we see that world-changers were those who sacrificed personal comfort, not those chasing luxury. Those who sought only power and wealth were often those who profited from innovations, not their creators. Thus, treating greed and megalomania as social diseases would not hinder progress, it might even accelerate it. In such a society, psychology would serve at least as much to diagnose and treat the masses, not

through corporate propaganda and manipulation. Until now, mass psychology has never been used for healing, only control. But how can we ensure collective psychology is used for treatment rather than molding mass thought to suit the establishment and corporate interests?

People are conditioned to react to one stimulus or another. There is no open psychology, at best, well-intentioned leaders decide for the ignorant masses. The time has come for everyone to think for themselves. The obedient will be abandoned in chains. The submissive will starve waiting for a master who no longer needs them. The defiant will break their chains and forge their own path.

Someone might ask: “If an individual demonstrates deeper understanding, why shouldn’t they surpass those with precarious comprehension, for whom even struggle would be a waste of time, as they cannot be elevated to their level?”

Not out of sentiment, empathy does not convince an intelligent person, but because pleasure and weapons of mass destruction are within anyone’s reach. The masses must become wise so that not the “best among all” (an improbable outcome) must lead, but so that any individual within the masses is sufficient. Because humans live in society, need society, and are part of society, and society must be healthy. A wealthy or wise person among the poor and foolish is a tree in the desert. We already know about root networks through which forests transmit information between trees: a tree thrives better among others than alone, and even more so for humans.

JULIAN SCHLOTERBACK

Inner homelessness

I propose a small thought experiment: If you were homeless, how would you recover? You might say “by finding a job”, so salvation would come through proving your utility to society. But what would you do in a different paradigm where your precarious condition could no longer be remedied by defining your utility through labor? If homelessness were spiritual, how would you transcend it without work? Through religion? More would be needed. Until now, humans have participated in society as either masters or slaves, through labor, to check a minimal threshold of well-being and acceptance. Now, humans must first find their place within themselves, then in society. To ensure the collective organism survives, humans must internalize the world, with all its contradictions and disparities. Progress comes from the individual, and each must overcome the void of relativism and nihilism, transcend religion first in their personal struggle, and then contribute to creating a healthy collective. For if collectives do not evolve organically through each individual’s personal growth, they will collide with anachronistic realities, spawning economic-socio-cultural disasters. When the crowd awakens from dogmatic slumber, it does so because it can no longer sleep, not because it opened its eyes, and by then, it is too late.

We must all become masters so that there are no longer slaves who only labor or masters who only think. Work is not a source of subsistence but a social duty. Humans should not work to prove they deserve to be useful to an economy that will feed them, but out of a desire to help society. Some will say that if not maintained through hunger, the population will grow

lazy. And perhaps they are right, perhaps the population will grow lazy, but not the individual, for the human is an individual, not a collective. And when treated as an individual, not as a herd, they will develop a morality to help them discern social good from evil.

Intellectual labor as a Privilege

Humans are rational beings and depriving them of the right to exercise rationality results in alienation. Manual labor with minimal freedom to reason destroys human life. A society that requires such labor will mentally manipulate individuals, convincing them through various benefits to feel content with their work, but the alienation does not vanish, it is merely numbed. Maintenance labor, which is work for society, must be intellectual to prevent the splintering of society into those with governance and understanding versus mere cogs in the system. The job market will evolve, and what must be prioritized is the elimination of non-intellectual maintenance labor. No cashier, construction worker, or laborer can claim they are not alienated by their work. These jobs must be eradicated and replaced with technology.

In human understanding, success, however debated, still tilts in favor of those whose occupation is rational. We all stigmatize India for its caste system, yet despite the West’s proclaimed freedom, the premises remain the same. Western society is built on a similar caste framework, where upward mobility is possible, but the structure requiring manual laborers remains rigid. And this is not a model to emulate, for India is a garbage dump.

Intellectual and technical labor, analytical, mathematical, etc., teaches humans a profound truth about life: that between points A and B, you cannot

always draw a straight line. There are no simple answers to complex questions. If you refuse to treat a problem with rigor, granting each possibility the attention it requires, and if you start from answers rather than truth, you will never make a real contribution. By fearing to explore certain possibilities, to understand them in themselves (not through the lens of others), and by failing to rebuild each from the ground up, your work will collide with futility. Yet even when treating each individually, you must connect them to what you already know, so your understanding becomes organic. And when something remains undiscovered or misunderstood, and your calculations point toward something you are certain of, do not fear to carry your work to completion and defend its outcome alone. “Alone” does not mean membership in some exclusive community or opposition, it means you care not for others’ positions or perceptions, only for the truth of your work. Utterly solitary. These principles underpin intellectual and technical labor, and they create not just the result of the work itself but, crucially, a depth of understanding that those engaged in strictly manual labor, with minimal learned technique, could scarcely attain.

To shift direction slightly: A miserable life, devoid of zest for life, adventure, or beauty, a life tormented and sustained by religion, will fail to distinguish between technical work and entertainment, with “entertainment” here meaning the pursuit of intense emotions. When human life is stripped of beauty and misery reigns, people will seek adventure and zest for life in domains where they shouldn’t, like technical fields. They will not approach politics or social issues dispassionately, as technical societal problems requiring solutions where resolution demands analysis and

technical labor, not entertainment. Ultimately, politics remains the realm of ideas that render imagined realities real, the realm of legislation, not execution. Yet even politics has its technical aspects, which cannot be addressed with wishful thinking or utopian ideals, but only through diligent, technical labor. This meticulous process was also described in the chapter on labor, though the central idea there differed.

Returning, any labor that does not involve decision-making power, i.e., slave-like work, must be eliminated. Work that cannot be replaced by technology should not become lifelong professions consuming half of one's existence but rather remain a form of collective labor. At the very least, it must be treated with great care to prevent workers from becoming captive to their trade, regardless of high pay or demand.

What happens in both intellectual and manual labor is the reduction of the individual to their niche. Perhaps my radical approach to abolishing manual work is unfeasible, but what we can certainly do is prevent individuals from being reduced to their niche, whether intellectual or not. Undoubtedly, an intellectual niche contributes to a healthier mind, better understanding, and a broader scope of action due to the need to connect with other niches. This makes intellectual labor superior to manual work, but even here, one can stagnate if overcommitted. For example, a brilliant mathematician, driven by perfection in their field, might dedicate themselves solely to their niche, neglecting all else, ending up with a general understanding of reality no greater than an unskilled laborer's. Yet neither the mathematician nor the laborer should be defined by their role in maintaining societal needs.

Thus, just as intellectuals must engage in manual labor to maintain their bodies, laborers must engage in intellectual work to maintain their minds. Outside their niches, intellectuals are not vastly superior in understanding to laborers, but a notable gap remains. This gap must be bridged by laborers through intellectual labor.

Yet even so, an insurmountable gap would remain between the two, because the intellectual, the rational worker, would become a master of a rational domain, something the manual laborer cannot achieve merely by training their mind, just as a sedentary person cannot become a top athlete simply by starting to walk 10,000 steps a day. Therefore, I believe that ultimately, every human must become a master in one domain, for becoming a master is not just a societal necessity but a formative experience. An unskilled or manual laborer will never have this experience, rendering them inferior. It is akin to an orphaned child who fails to develop properly due to a lack of maternal warmth. What if society were to deliberately create orphans to meet its maintenance needs and condemn certain children to lives of suffering for its own necessities? It seems absurd to entertain such a thought, but are the two examples not similar? Society requires people who have never perfected a domain and thus never gain the understanding that could free them from being mere slaves. The society I want to live in is one where every person becomes a “master of one,” where production jobs, hospitality work, and all roles condemning humans to lives devoid of the mastery experience are either replaced by non-conscious entities or resolved so that no pawns remain on the board. After achieving mastery, a person could retire, pursue passions, or occasionally engage in manual labor, but every single human must

have a real chance to become a “master of one” and then expand their understanding of reality through passions, art, critical thinking, information, etc. Perhaps the solution is to consume less, thereby working less, reducing the need for manual labor, ensuring that all who end up as laborers had a genuine chance to become masters, or even balance manual work with mastery for those who choose it for various reasons. Or maybe intellectuals could take on manual labor, even if efficiency declines. Would it matter if technology arrives in 50 years instead of 10, or if progress slows slightly, if it resolves the issue? Ultimately, why are we rushing? For we cannot be anywhere but where we are now, and thus the supreme human value, surpassing all others, is none other than the quality of living each moment of our finite existence with zest for life.

Perhaps all these solutions are childish, but the idea I wish to convey is that every person must find the strength to overcome nihilism, to live with zest for life, and to stop seeking spiritual fulfillment from their social labor. Instead, their job should remain merely one element on the canvas of their life, a canvas far vaster and more awe-inspiring.

Returning to earlier points, I must add that technology will, in turn, raise another problem. Even if technology enables the work of a hundred people to be done by one, or even automated, it will create demand for labor to maintain the technology itself. People will no longer perform manual labor but will instead work to produce and maintain technology. Thus, we cannot offer a concrete solution and must leave this question open, arguing that intellectual labor is a necessity. Ultimately, the hours of maintenance or residual manual labor must be distributed in smaller quantities so that this type of

work represents only a minor part of a laborer's life. This ensures it does not interfere with their development of reality's understanding through alienation and that they have the physical time required to evolve intellectually and humanly. In this way, we prevent the formation of a master-slave dynamic. The question arising from this dilemma is: How do we divide labor so that each worker bears only smaller quantities of it? We have no choice but to reduce the total workload and accept a decline in general comfort, for it cannot be universally enforced, nor can we allow those performing it to become alienated by excessive demands. Just as economics discusses resource distribution, we need a science to study labor distribution, a labourology. If economics centers on conflict between resources and individuals, labourology would focus on conflict between societal labor obligations and individuals. The foundational principle of this discipline should be that the quantity of non-intellectual labor, or labor requiring more execution than design, must be distributed in a way that prevents worker alienation, which stifles their understanding of reality and fosters the premises of master-slave relations. As mentioned earlier, since universal enforcement is impossible, what we can do is relinquish some collective comfort so that the labor burden on workers diminishes

If we were to start viewing labor as maintenance work required to fulfill societal needs, that is, as a social responsibility rather than a path to fulfillment, few jobs would remain on the market. With fewer jobs and technological progress, the hours needed to meet maintenance demands would drop drastically, perhaps to less than a tenth of a typical workweek. Thus, humans would be liberated from the alienation of labor that narrows their horizons and could begin to grow. This

growth would manifest through science, art, spirituality, access to nature, and many other pursuits currently seen as luxuries but essential to a life lived with zest for life. Humans would shed the shell that keeps them confined, and broadened horizons would allow them to evolve. Evolution means life, just as stagnation means death, and the ability to evolve would indisputably free them from the need for religion or material crutches, such as luxury goods or services, which are mere stimulants animating the deadened bodies of those who could not evolve due to narrow horizons, thus beginning to rot. Intellectual labor, like that of mathematicians or physicists, which cannot be confined to a minimum quantum, would continue to exist. But this is not a problem, as such individuals already live freely within open, expansive horizons, unlike the laborer, who resembles an animal in a cage (the cage being their deliberately narrowed horizons, kept closed because widening them would demand too much societal effort). Forced to endure and suffer, alienated, they resort to religion or stimulants to simulate the sensation of movement and aliveness.

Why Morality Must Be Exported

A solid, shared organizational code is the sine qua non for a functional society; it is the necessary lubricant for smooth operation. Without it, the system jams. While cultural exchange is necessary for evolution, and opposition to it is opposition to life itself, the flow of change must be maintained within sustainable parameters regarding both volume and the quality of the

incoming code. Consider a system whose code is built on the axiom of Systemic Health where services are a right for all contributors. Now, introduce an organizing principle, regardless of its origin, whose core axiom is Unregulated Profit Maximization. This force diagnoses the system's structure only as a weakness to be exploited. It will use entirely legal means to parasitize the existing structure, raising prices and inventing problems solely to sell its own costly solutions, thereby destroying the original code’s utility and replacing a right with a luxury status symbol. This behavior is diagnostic: when a short term profit axiom confronts a systemic utility axiom, the latter is destroyed because it is perceived only as an exploitable resource. My intention here is not to suggest that problems always come from the outside, but to demonstrate that a legal system based on dead laws and divorced from the individual's living axiom leads to chaos. A person committed to the Zest for Life, our supreme value, understands that such destructive acts open the wide gate to Nihilism; no gain can be more profitable than the loss of Zest for Life. Because the surrounding environment decisively shapes the individual, the introduction of a person formed outside such a code risks irremediably destroying the entire system. This is visible in simpler examples: an individual from a survival based environment, whose code imposes different rules, may perceive taking advantage of an unwritten social contract as a rational strategy, not a transgression. Their behavior is an adaptation to their own code of survival, not necessarily a personal condemnation. However, things are even more nuanced: an otherwise well behaved immigrant presents a structural problem because a worker is not enough if they are not also a complete human being whose contribution goes beyond

taxes. Their presence creates a level of stress that cannot be easily digested by natives if the immigrant comes from a less prosperous society, as we are all largely the result of causality, our genes and environment. The hostility of many natives is based on the cynical but honest principle: "if they cannot build a prosperous society for themselves, how can we benefit from their contribution?" The idealistic vision that a person should be free to live anywhere, regardless of their utility or contribution, leads to chaos, as social organization requires centuries of consistent code building for a determined number of people. Consequently, the true imperative is to show the importance of maintaining prosperity and then strategically exporting it. My criticism is directed against the cowardice and laziness of natives who accept temporary solutions, like importing second class citizens, instead of confronting the need to eliminate alienating labor. Most importantly, they lack the strategic understanding of the imperative to export prosperity. The reason for this strategic expansion is not moral, for morality without a sustainable basis is non morality, but pragmatic: worldwide prosperity eliminates the major risk of destroying our code from within. External negative influences are unknown viruses harder for our system to neutralize than internal threats. We must never accept lowering the standard to save some from drowning; we must teach them to swim, for standing still is to oppose evolution. Man is primarily defined by his universal human nature, and prosperity is a rebalancing of one part of humanity over the other, not by lowering, but by raising. Those who refuse to accept this prosperity and are unwilling to work for it will have to be left out, and the others will have to defend themselves.

Borders are modern constructs meant to aid organization, representing the fundamental tragedy of life: the necessary trade off between vast potential and constrained reality. To understand this, we must first accept that reality demands limits. Consider the model of a language: following a grammatical structure increases learning efficiency and social utility, yet this model strips away much of the language's potential richness. In the end, grammatical rules prevail. What remains is to construct a practical model, fully aware that the concrete enables possibility, yet acknowledging that realized potential will always be incomplete. This is contradictory, but life remains a negotiation between the ideal and the concrete. Borders are no exception; they create communities that can then organize for prosperity and forge societies capable of nurturing the advanced values required to sustain the Zest for Life axiom.

The debate over border organization reveals a direct conflict between flawed organizing axioms. The Conservative Axiom, advocating stricter organization, is often rooted in a primal, tribal code, seeking to halt the irrefutable evolution of reality. This failure risks the system stagnating and dying, a predictable outcome for a closed society. This resistance stems from the real stress humans experience when exposed to differing beliefs or appearances, but the dilemma is determining if the stress is justified. Stress is necessary for growth, we cannot stay in the evolutionary race without it. However, the price of excessive stress is the destruction of Zest for Life, as evidenced by historical shifts like the move from the hunter-gatherer existence to agricultural sedentism, which created major stress and drove many to retreat into religion. We are thus trapped between the hammer and the anvil: the need for stress to keep pace

with life's evolution, and the fact that excessive stress proves fatal. Isolationism fails because it attempts to eliminate stress entirely, ensuring the system is left behind by life itself.

Today, there exist demonstrably superior and inferior organizational codes when measured by their utility in generating prosperity and sustaining Zest for Life. Some cultures, often ensnared in religion, lag behind, creating a vicious cycle where precarious prosperity yields dysfunctional societies, and immigration risks destroying both the host and the source. The reality is harsh: unbalanced immigration is not constructive stress, but parasitism. A system functioning for x people cannot possibly sustain itself for 10x and maintain the same code quality. This challenge erodes the very foundation of civilization's advanced values, specifically the high level of individual responsibility required for people to view essential maintenance work as a social duty undertaken through internal code, not coercion or surveillance.

Conversely, The Progressive, which desires the abolition of borders, is driven by the narcissistic illusion of a perfect individual morality. This is a fatally flawed solution because it enables systemic parasitism in two critical ways. Firstly, it allows for labor parasitism. The immigrant who takes on low-skilled labor at sub-market rates does not solve a problem; they entrench it. Without this constant influx, the lack of labor would force prices to rise until wages adjusted to fair levels, or automation replaced the alienating work entirely. Instead, the immigrant sustains the master-slave dynamic by absorbing the toxic labor waste that natives should be eliminating. Progressives cheer for cheap goods, blind to the fact that the low price is paid by the permanent

alienation of human beings. Secondly, it creates cultural parasitism. The willingness of individuals from dysfunctional societies to perform any work sustains social classes and prevents the internal evolution necessary for abolishing them. The collapse of native societies will not come from facing a necessary cultural challenge, but from the elimination of the economic stress that should have forced internal systemic solutions.

The far thornier, deeper issue is that the immigration debate is a systemic diversion from the stress of resolving internal societal problems. Advanced societies have a strategic imperative to elevate civilization globally, but this moral ideal has been exploited for vile purposes. The true, unavoidable stress, unable to be externalized onto "undesirables" or masked by immigration, is purely structural. Everything, in the end, boils down to labor. When civilization, prosperity, and the understanding of reality are universal, the ultimate question for preserving the Zest for Life axiom becomes: How will the necessary labor be distributed to sustain societal needs while preserving individual Zest for Life and finally dismantling the master-slave dynamic? Immigration, a necessary risk, has merely become a temporary escape valve, diverting our attention from the one structural problem: Will we ever dismantle the master-slave dynamic? And if so, how? We return to the original inquiry.

How immigration challenges prosperity, coexistence and how undermines social foundations

The analysis of immigration reveals three primary pathways by which it becomes detrimental to the Organizational Code and the long term utility of a prosperous society. The first pathway is the dominance of The Axiom of Corporate Profit over Societal Utility. Companies, driven purely by short term profit, use immigration as a deliberate lever to avoid the necessary evolutionary stress that would force systemic change. When faced with labor shortages, a company should be forced to choose between raising wages or investing in automation. Immigration, however, provides a supply of labor willing to accept wages that fundamentally violate the standard for a comfortable life, effectively preventing both wage adjustment and necessary technological innovation. The argument that raising wages would automatically skyrocket prices is only partially true; market mechanisms would often force companies to cut into profit rather than lose consumers. This dependence on cheap, external labor means that a company relying on foreign workers to sustain sub standard compensation levels might as well be relocated entirely, for its minimal tax contribution establishes an unfair power dynamic where the state serves corporate masters, trapped in fear of capital flight. To counter this, organization must be scaled up to form federations, like

the European Union, where unified policy could eventually limit the options for capital to flee, a necessity for reducing dependency and asserting the state's ultimate control over its own code. The second pathway is The Neocolonial Drain on Human Capital. Immigrants are divided into highly skilled and low skilled, and the importation of the highly skilled is a form of modern day neocolonialism. The most valuable resource today is human capital, and when prosperous nations drain developing nations of their most capable minds, it is a structural offense far more damaging than extracting minerals. This process directly contributes to the developmental stagnation of countries that desperately need those professionals to build their own prosperity code, thus ensuring the long term instability and external pressure that the host society will eventually have to contend with. The third and final pathway is The Creation of a Permanent Second Class Code for low skilled workers. These individuals migrate seeking a better life but are trapped in jobs with wages that prevent their natural progression, ensuring the immigrant remains a second class citizen, perpetually unable to participate fully in the prosperity code. This organizational failure ensures the host society consciously sustains alienation by refusing to eliminate the low wage labor system, violating the fundamental principle that every contributor deserves a life of Zest and respect.

Also, the influx of low skilled or unskilled immigrants exacerbates the economic problems already diagnosed. They migrate seeking a better life but are immediately trapped in low-wage jobs, ensuring their existence as second class citizens. Their lives cannot progress naturally because their wages are intentionally suppressed by the constant supply of people willing to

work below market rates. This perpetuates a system that consciously sustains alienation, violating the fundamental principle that every contributor deserves a life lived with Zest.

This economic failure is compounded by a philosophical one: the necessity of the cultural interface. Everything in our lives is shaped by an underlying philosophical code, a mental framework that is not naturally occurring but is constructed after primary and secondary needs are met. Abstract concepts like democracy, justice, and progress are manufactured constructs, just as a suspended train or a smartphone are manufactured, and they require a functioning network to operate. For democracy, that network is health, education, and prosperity.

A civilized person, whose basic and secondary needs are met, is fundamentally different from one who is poor, sick, and uneducated. Democracy is impossible without its three pillars. A constant, uncontrolled influx of immigrants who lack access to these pillars will inevitably erode democracy, turning it into nothing more than an organized form of manipulation. This is not about economics; it is about the fragility of the political construct.

Furthermore, societal cohesion has historically been achieved through manipulation and the subjugation of minds (dogma). A culture that encourages the individual to think independently, to reject dogma, and to develop a unique interpretation of reality, a necessity for the Winner Type, is the result of a slow, demanding process of developing critical thinking. This culture of independent thought, however, is

exceptionally vulnerable when confronted with deeply dogmatic cultures rooted in obedience, submission, or chaos. Forcing multiculturalism or multiethnic coexistence often yields flawed results because not all freedoms can coexist, some literally exclude one another.

We must stay courageous and resist these dogmatic cultures that place no value on the inner freedom of the individual to explore reality or the importance of health, education, and prosperity. Immigration and cultural exposure are a form of stress, and while stress is necessary for growth, we must be cautious that this stress, though necessary for evolution, does not end up destroying the system completely. We must resist the temptation to rush a process that may take centuries to resolve its inherent contradictions.

The necessary borders

We have established that nations are not transcendental products, but products of history. Borders are organizational constructs meant to help us organize ourselves and maintain the quality of life at certain standards. Yet at the core lies a tragedy of life that religious minds cannot tolerate. This tragedy is the fundamental human conflict: the loss of vast potential necessary to achieve mastery in a constrained reality. In the past, people could achieve professionalism in multiple fields, yet today, to be something, one must reconcile with the desire to be anything. An immense vastness of doors opens to a person, but the moment they step toward one, all others close. This sacrifice is necessary, and although Marx intuited the loss of vastness, he mistakenly blamed capitalism; reality itself is to blame. Greatness requires sacrifice, and professionalism is a deeply human experience requiring the sacrifice of the rest of reality. This is a tragedy we must accept and cannot fight. The same occurs at the level of nations. All nations have their charm, but if a nation is not willing to give up the ideal of universal organization to focus primarily on itself, it will end up as a completely nonfunctional society. It is not ideal, yet it is practical to focus first on those in our immediate vicinity. This does not mean isolation, but rather setting clear conditions: if two countries reach a high and comparable level of education, health, and prosperity, the network that allows the exercise of a functional democracy, they can eliminate borders between them.

However, we must not forget that human nature is neither good nor evil, but neutral, and therefore the concepts of Good, beauty, and democracy only emerge once survival and a certain level of comfort are ensured. These constructs are not possible under any conditions. States must first raise the level of civilization and prosperity to be able to live with Zest for Life. The import of uneducated, sick, and impoverished masses destroys all progress, even if certain economic indicators create the illusion of their necessity. This is a harsh truth we cannot fight. If all countries had the same advanced level of health, education, and prosperity, then borders would become obsolete. But until then, they remain a necessity we cannot do without. If we want to preserve the code we have built, having surpassed mere survival and living our lives with the Zest for Life, then we must maintain borders within the civilized world until this interior expands across the entire surface of humanity.

Luxury immigration

Let's not be fooled: immigration is not risky only when it involves poor or uneducated people. Immigration becomes harmful when it creates a level of destructive stress that is too high to bear, resulting in a net loss to the system's utility. This stress can also come from "luxury" immigrants, whose presence acts as a Wealth Axiom Parasite. The reason is simple: their capital drives up the cost of living, pushing housing and services out of reach for the native population. This corrupts the system's resource allocation and internal utility. While in Western countries immigrants are often cast as second-class citizens, a far more

dangerous systemic breakdown occurs in poorer countries where the influx of foreign wealth and personnel pushes natives into a second-class status in their own homeland. The conclusion is clear: borders are mental constructs and organizational technology. Under specific conditions, they may become obsolete, but most of the time, they are a necessity. Opposing them is like opposing any invention that has genuinely improved our lives. As long as a tool serves the ultimate purpose of preserving the Code and the Zest for Life, we should not reject it simply because it conflicts with the dogmatic ideals of a borderless world. Its value is measured by its utility.

The best outcome

The best outcome that our society could hope to see, assuming a post-nihilist society in which humanity has managed to transcend the master-slave relationship, that is, a society where every person would have at least sequences of autonomy over their own actions, a society in which humanity would overcome nihilism through the acceptance of the Zest for Life as the absolute imperative of existence (the imperative of life being intensity, not permanence) and would consequently free itself from the anesthetizing needs of nihilism that evade the pain created by the beast, and which manifest through: **consumerism** (the need for overproduction and therefore more work than is necessary), religion (in the traditional sense), **social movements** (which are a waste of time, though when we say waste of time we must relate to them as we relate to the need for cleaning, which is necessary, must be done, but produces nothing, and which is in itself maintenance work, social movements that many people in our time use as an anesthetic against nihilism, trying to extract from them the sap that helps them carry on and bear the pain a little further, thus losing enormous amounts of time in this paralysis, this self-induced catatonia), **useless jobs that do nothing but anesthetize the pain** (much of entertainment, a large part of what we would call art in a general sense, pornography, casinos, a large part of human resources, jobs that can be replaced by technology, a large part of pharmacology, the addictive industries of alcohol, tobacco, drugs, etc.) but also **jobs that are entirely useless and exist only because of the anomalies that arise in an artificial**

system left to its own devices, **but which in reality are artificially preserved merely to maintain a parasitic class** (many bureaucratic jobs, landlords, many jobs in the banking system, many jobs in the real estate industry, etc.), would be the following:

People would work far less maintenance work, there being fewer tasks and more people to perform them. There would be enough resources to provide for the whole of society, since they already exist and a large part of the jobs for which people are paid produce no added value, people would no longer seek transcendental purpose in the maintenance work that sustains society. In the time freed by the condensation of maintenance work, which will ensure people's survival and comfort, people will be able to turn toward projects that in present society are impossible to pursue, both because of the lack of physical time (due to the unsupervised artificial system that produces many anomalies and many useless jobs), and because of the need for industries of evasion from nihilism, without which evasions the nihilistic person cannot live, and which consume an enormous amount of humanity's time, creating for us a miserable life, devoid of vitality, and so the person would be able to reach their creative potential and embrace the Zest for Life, through valuable **scientific, architectural, cosmological projects** (just as on a small scale there exist even today amateur astronomers who make real contributions), or **cultural ones** (Wikipedia being the best example) or even **administrative ones** (passionate IT people could collaborate to build an ultra-transparent system of transactions made from taxes, who owes what, who has paid, forums with debates on the creation of new projects from public funds which, because of their general interest, would be dangerous to leave in the

hands of a single private entity, the best example being the medical industry), **etc**.

Of course the question arises, what will motivate these people to work? But we must not relate to such a society in the way we relate to our own. Money is important, nobody disputes that, but more important is how you obtain that money, because if you must lose your Zest for Life in order to obtain it then money is worth nothing. And beyond that we must also mention that in a post-nihilist society, people will no longer relate to work or even to enrichment as a transcendental purpose (as very often, in Protestant and Jewish cultures, enrichment was very easily assimilated into pre-existing beliefs, in which enrichment was seen as a spiritual reward for a life lived in accordance with certain correct and universally valid dogmas, but as we know from the story of Job, which is the most profound book in the entire Bible, true faith in goodness and in life is when you continue to do what you consider to be right even when you know that good will not be rewarded and evil will not be punished, yet this way of thinking is a purely non-religious one, which religious people, whether they call themselves Christians, Jews, capitalists, or Judeo-Christian capitalists, cannot reach), but will see them as desirable necessities. When the maintenance work is completed and survival and comfort are ensured (healthy comfort, which brings relaxation, not comfort as evasion from nihilism), people will be far more motivated to undertake activities. But note, we are not speaking of a utopian communist society in which we all perform maintenance work, are paid for it, and in which the only freedom that remains is to sleep more or study more. Once maintenance work has been fulfilled organically and not through the condemnation of a class to maintenance work for their

entire lives, many will create projects that will be able to explode, and through whose utility they will be able to enrich themselves, for as we have said, wealth is not bad in itself. Of course it will be limited, but the post-nihilist person will not be affected by this, because that wealth will allow them to possess everything they desire regardless, and they will no longer seek in wealth a path to fulfillment, a transcendental purpose, their motivation remaining intact, since the power to master a domain vital to a segment of society will remain in their hands, and the maintenance of that wealth will no longer occur as it does today, automatically, it will no longer be an exponential growth but a gradual one, though this is already discussed in the book.

Therefore, the best outcome is the one in which people become autonomous, come to depend far less on the state and on employers, have more free time, time in which they can either create projects for their communities (the need to contribute to society and to prove oneself useful, but also the need for communion in itself remaining valid as long as they do not become transcendental purposes), or perhaps even undertake projects through which to enrich themselves, but with enrichment coming naturally, by chance, since society will have allowed them from the very beginning to live with the Zest for Life, and the Zest for Life of an ordinary person (not a poor one, in poverty there is no Zest for Life unless it is a self-imposed poverty) will differ in no way from the Zest for Life of a wealthy person, since they will no longer need increasingly expensive and increasingly numerous evasions in order to keep the beast anesthetized.

The Economic Axiom

If this book seeks to explain something, that something is that everything stems from an idea. In the case of economics, the debate over the idea is non-lucrative because it focuses on the axiom and not on the method. The axioms from which economics departs are the following: man as god among men (where those below live for those above) or society as an organism (where each individual receives proportionally to others' dependence on them, and since we are more dependent on geniuses than they are on us, they will consequently receive more, but because there is also a dependence of geniuses on us, the remuneration will be capped). It is not a matter of knowledge, but of choice, a choice made based on individual experience, and after the choice is made, a path is found to execute it, accepting from the outset that in the execution process there will be warm

and cold moments, that the system is not perfect, and that its choice over another is not motivated by efficacy or correctness, but simply by a personal choice stemming from each individual's conscience {[It is not a matter of efficacy because both can be equally efficient, yet our brain will only see the bad if the system is built on a contrary axiom, or only the good if it is built on a similar axiom] respectively [nor is it a matter of correctness because right and wrong are equivalent to good and evil, and even if they exist as concepts (form), their quality (content) is given by human experience (stemming from the exposure to a unique part of the causal chain, but which exhibits similarities with other parts of it, thus making majority consensus possible)]}. Thus, assuming the majority accepts to proceed from the second axiom, the discussions that will be held will strictly target the method. And here, learning from the history of civilization and that of the surrounding reality, we understand that conscious organization is the only method to confront natural entropy.

Just as artificial intelligence would not have been possible in the past, due to gaps in the understanding of reality, the same applies to economics: planned economy could not be achieved merely based on the knowledge and capacities of human understanding of the 20th or 19th century. Economics being treated until now more as a philosophy than as a science proper, which does not seek to find the correct algorithmic method, being caught up in the continued debate over which axiom is more efficient, which is obviously a form of cowardice in expressing one's own beliefs and a waste of time.

Therefore, because conscious organization is the only method to confront natural entropy, economics must become a complex algorithm, just as complicated

for the general public to understand as the structure of the internet. This ensures that execution is not based on emotionality, bureaucracy, or greed, but on a cold, scientific logic that serves the chosen axiom. Broadly speaking, we can debate this method, but the debate can very easily slide back into which axiom is correct, and thus we must be very careful.

The choice of this axiom automatically imposes two structural necessities:

1. Limitation of Wealth and Company Value: Stock exchanges must disappear, or at least be maintained for an intermediate period, and wealth must be capped. These are not measures taken out of envy (the morality of the slave), but because unlimited wealth contravenes the axiom.

2. Transfer of Surplus to the State: Technology (the algorithm) makes possible the real-time transfer of shares/capitalization that exceed the established threshold to the state. This is a neutral, scientific takeover of value generated by the organism that no longer serves the organism. Since wealth is limited, money returning to the gold standard will carry more weight, and speculation with enormous sums of money on the stock market will become impossible.

Managers of large companies, once reaching the wealth ceiling, will be entitled to a fixed, capped sum to continue earning each year in addition to the already maximal wealth, provided they agree to continue governing the company. However, these ideas being only the system's bedrock, the explanation obviously coming from the underlying algorithm.

Methode

In a world where personal fortunes are capped at 20 million euros, or another to-be-debated amount, and any wealth above this threshold is redirected exclusively toward education, health care, housing, research, community activities, and other projects of general interest, the economy would function as a kind of “upper-bound capitalism,” a meritocratic model without financial aristocracies and without tax havens. The stock market would continue to operate normally, shares could be traded freely, companies could be listed and investors could make profits, but no individual would be allowed to accumulate a net worth higher than 20 million, naturally excluding the right to earn salaries above this 20 million, which will be detailed, regardless of how much money is generated by the company they run or by the shares they hold. Founders and CEOs could stay in charge, could earn high salaries and retain decision-making power, but they would no longer be able to turn corporate success into infinite personal fortunes. This would remove the extreme concentration of capital and democratize corporate power so that no person could control an economic giant solely through personal wealth. At the same time, the “excess” shares would be bought by millions of investors with capped fortunes, by public funds, pension funds, and research institutions, which would stabilize the stock market, reduce volatility, and eliminate extreme manipulation.

Inheritance would be strictly regulated so that transgenerational wealth could no longer create dynasties or financial aristocracies: children could receive only a limited share of their parents’ fortune, while the rest would be reinvested in social infrastructure, or there would be the option for them to

remain in possession of the shares, only that, as will be explained, there would be an innovative procedure for turning these shares into liquid assets. In this way, social mobility would become real, with wealth flowing back to those who deserve it rather than to those born into privileged families. Personal motivation would not decrease, because recognition, prestige, power, and influence, and not infinite account balances, are the real factors that drive entrepreneurs and innovators. Thus, company leaders would continue to create, innovate, and compete, already having at their disposal the maximum personal fortune, high salaries, and social status.

In this model, research would benefit from an unprecedented surge in funding: billions of euros every year would go to laboratories, universities, hospitals, fusion-energy institutes, space exploration, supercomputing, biotechnology, and more. Projects with global impact, which today depend on billionaires or venture capital, would become public international projects, accelerated by massive and stable resources. In parallel, the housing market would become accessible, since there would no longer be speculative funds or billionaires buying up entire cities, and homes would be tied to incomes and stabilized through investments in high-quality public housing. Public services would become excellent, because the money collected from the upper part of society would not go into welfare programs, except minimally and in cases of necessity, but would be transformed into universities at MIT level, Scandinavian-quality hospitals, Swiss-style transport, affordable housing, and modern infrastructure.

In this way, economic inequality would almost

completely collapse, and the economy would become more stable, more predictable, and more ethical. Oligarchs, large-scale tax evasion, and uncontrolled political influence would disappear. What would remain is a free, competitive system, but with an upper limit that prevents extreme accumulation and redirects the surplus into productive investments in society's future. The resulting world would be one of equal opportunities, excellent public services, affordable housing, a functional stock market, and entrepreneurs motivated by impact rather than infinite accumulation, in other words, a society in which wealth is earned through merit but cannot be transformed into domination or dynasty.

After the threshold is reached, additional income becomes strictly capped, and the economic and social dynamics would be fundamentally transformed. The model does not limit accumulation up to 20 million: anyone can reach that level through talent, work, risk, or luck, without any restrictions at all. However, from the moment a person's total wealth exceeds the threshold, the mechanism changes radically: income from capital, share sales, dividends, interest, and profits becomes annually limited so that the total value of the fortune can no longer continue to grow exponentially. Those who run companies (CEOs and founders) can hold shares worth hundreds of billions, but they can extract only a capped annual amount, no matter how high the share price rises. And no matter how many shares they sell, they will only be entitled to a set annual amount (let x be the maximum annual amount allowed, and y the number of times x must be sold in shares in order to receive x: if yx shares are sold, one receives x, if yx/2 are sold, one receives x/2, but if 100yx are sold, one still only receives x). In this way, the stock market continues to function freely and company valuations are not

affected, but the ability of ultra wealthy individuals to accumulate unlimited financial power is structurally stopped, not through taxation but through an automatic “income cap” once the threshold has been reached.

In this scenario, inheritances are carefully regulated to avoid the formation of economic dynasties that pass on privileges from generation to generation. The major consequence of this system is the complete elimination of traditional taxes for people below the 20 million threshold. Since the only segment where limits apply is the over cap zone, the state can finance its public functions directly from the capped incomes which, instead of being collected through bureaucratic tax systems, are simply limited at the source and structurally redirected to the public budget. Instead of levying taxes on all citizens, the state finances itself through the fact that the potential surplus of large fortunes is no longer collected by individuals, but automatically becomes available for infrastructure, health care, education, or public investment. Those below the limit pay absolutely no tax, because the system no longer requires the collection of a general tax, redistribution happens only through capping the incomes of those who are already very rich.

There is, of course, the possibility that the rich might try to boycott the state and stop selling their shares, but this would not collapse the state. The state will in any case hold shares through sovereign funds, and even if it does not sell them, it can still obtain money through dividends. The result is a functional market economy with real competition, free entrepreneurship, an active stock exchange and circulating capital, but without infinite accumulations of financial power and without a tax burden on the majority

of the population. Extreme inequality disappears through the natural structure of the cap, and people are motivated to innovate and to earn up to 20 million, knowing that after that point they enter a zone where personal wealth can no longer explode, but instead stabilizes at a very high yet finite level.

At the same time, the state never intervenes by force on the stock market to take over shares from these people. If an investor or CEO does not want to sell shares and prefers simply not to withdraw their annual capped amount, the state does not compel any transaction. The state may hold its own shares through a sovereign fund, but it does not confiscate, does not buy by force, and does not push anyone to sell. The only moment when a transfer toward the state occurs is when someone above the threshold voluntarily decides to convert part of their assets into cash, at which point the personal inflow is limited and the surplus is redirected for public purposes.

It is important that money never ends up in the hands of individual politicians, with no minister or member of parliament having the right to sign, approve or access accounts, control being purely technical rather than political, and management being carried out by a Fully Automated National Authority, an institution led by a board composed exclusively of experts selected through public competitions, with fixed mandates and high salaries to eliminate temptations, under a total ban on political involvement. These competitions will be organized by audit firms that will be discussed later. Many processes are automated and public, managed through a National Public Finance System based on blockchain technology, which functions as an unalterable ledger where every financial flow is

auditable, with payments to hospitals, schools or infrastructure projects executed automatically on the basis of predefined mathematical criteria and performance indicators, thereby eliminating the pen and subjective approvals, while still being evaluated by audit companies. In this system, all public procurement becomes 100% transparent and international, with contracts standardized and open to companies from all over the world, where the winning bid is selected automatically based on the lowest price and verified reputation, a reputation earned previously in the private sector, with zero human contact and thus zero corruption. The security of the system is guaranteed through continuous external auditing by private entities, while the money is divided strictly into fixed purpose budgets, mathematically locked into clear percentages, such as 45% for health, 25% for education, 20% for infrastructure and 10% for other areas, with no possibility for any politician to move funds. All citizens are directly involved through an annual consultative digital vote to set strategic priorities and can monitor the state in real time via their phones, instantly seeing fund inflows and outflows, which turns the state into an open source entity. In this architecture, politicians retain only a legislative role, with no access to money, and corruption becomes practically impossible, because diverting funds would require breaking the blockchain, the auditing systems and deceiving the algorithms, a technically insurmountable effort, with the system ready to be detailed, on request, through a draft constitution, a gradual implementation plan or an economic simulation.

We have already established that the school-leaving qualification will come in two types, the strictly functional one and the one that qualifies for the pool of those eligible for selection. The president and mayor

must be voted by all citizens, of course without mandatory voting, while parliamentarians will be chosen by lotocracy, but where the genius of Schlotism comes in is in selecting audit mechanisms. We all want the bureaucratic apparatus to be as automated as possible, but the need for human personnel will remain. We all know that stress in the private sector is insurmountably greater than in the state apparatus, which is unfair. The problem is not stress itself, which we want to balance, but the efficiency of this apparatus, with lower stress naturally correlated to low efficiency. And so, here comes the need for private audit mechanisms. You will say that these companies can in turn be subject to corruption, that's true, it's inevitable, but many doors open to corruption can be closed very easily if these private audit companies were themselves elected by vote. In addition to the school-leaving qualification that qualifies for the lottery pool, let's call it the lottery school-leaving qualification or simply BL, there would also be a need for an examination for the right to vote in the selection of audit companies. Thus, competition between companies on the market remains, which leads to increased efficiency, these companies are themselves subject to a vote, but this vote is not made by just anyone but by those who have obtained approval to vote. Thus, democracy remains, because anyone can prepare to obtain this approval, with all the democratization and access to information today, the whole process becomes extraordinarily accessible, but at the same time the process maintains a filter of competence, which is lacking in today's democracy. We have already established that elected politicians, the president, mayors and perhaps councilors, to be discussed, will be able to give guarantees against their programs for which they will be legally accountable, there will also be the

mechanism of the spontaneous referendum, which will apply to both the president and local officials, but in addition to all this, there will be these private audit companies voted by citizens with voting rights on them, which will evaluate the entire state apparatus, present the report, and be able to decide on dismissals and opening positions for the vacated spots. Now remains to debate the power of these companies, the duties on the job description, and above all whom they will address first, doctors, teachers, police officers, officials, employees of the bureaucratic apparatus or local councils? And above all, remains the question whether the competition positions will also be organized by them? These remain to be discussed, but the direction has been set.

However well-designed the system may be, man remains the measure of all systems. In a society that has not overcome nihilism, this extraordinarily well-thought-out system would simply fail, because people could not sustain it intellectually. Due to the master-slave relationship, man's religiosity, the slave mentality, the lack of appetite for life, and so on. However, the need to formulate it remains, because we naturally want to reach that point in history that we can call post-nihilist, and it is good to have a vision of the future regarding how society can be organized in such a world. You might say: well, if we are in a post-nihilist society, people are aware of the importance of doing good to sustain the appetite for life, so why is this system still needed, people will simply act responsibly. That's true, superhumans would be much more honest, but superhumans would still be... humans, and therefore the need for corrective mechanisms is necessary.

The reason we desire these things has already been presented, namely the axiom of man rewarded according to society's need for him, but since necessity is reciprocal even if disproportionate, fortunes are capped, yet more importantly, the main reason is mobility. Often a freer market is associated with greater freedom, but in reality we must understand that without obstacles, there still need to be delimited paths for us to follow, because otherwise, paradoxically, absolute freedom takes more from us than an organized freedom offers, just as blood circulation must not be blocked by cysts or fat accumulations, but there must be capillaries, veins, and arteries for the blood to flow freely while providing the body with what it needs in its flow. Currently, fortunes concentrate in monopolies, oligarchies, and a few spectacular, lucky, and purely accidental ascents, if we believe in existence based on the continuity of causes we cannot choose, and even if a door remains open to free will, their presence remains irrelevant due to their rarity. Thus, a society that stops money from accumulating at the top allows for much smoother circulation of the economy among all social classes, as yes, there will still be more social classes, but the transition between them must truly be achieved through work, genius, and a bit of luck, but not just luck.

P.S. Certain areas of major importance must remain private, even at the risk of lower efficiency, if we want democratic states. Otherwise, the market inevitably drifts toward a monopoly or a small number of companies that control the vast majority of the market. I say that if we want democratic states, we must do this because a monopoly led by one person is no different from a dictatorship; the only difference in our case is

that it would be a mini-dictatorship, that is, a series of mini-dictatorships. It would be as if, instead of one dictator deciding how we should live, we had one dictator deciding what we eat, another deciding whether or not we receive medical treatment, another deciding what information we consume, and our lives would inevitably end up at the mercy of these people.

Of course, not all sectors can be turned into public domains, but those must be strongly regulated, and, of course, alongside this, wealth must be limited. However, sectors of absolute public necessity, such as urban housing (and even certain buildings or structures that would far exceed the acceptable threshold of wealth)(or even rural land owned by state and rented to people for build houses, of course this land will permanently owned by state), healthcare and education, as well as the energy sector and water must remain permanently public, because otherwise the risks we would expose ourselves to would be far too great.

And I know that my approach so far has leaned more toward risk than toward gain, but that does not mean that when we take on a risk on which everyone’s lives depend, we should not weigh the situation beforehand. The problems that will arise afterward, because they will be inevitable, will have to be viewed as problems to be solved within the system, because problems exist on both sides. Yet when people face a problem, they prefer to change the paradigm rather than solve the problems at hand, since they are more familiar with the problems of the current system than with those of a distant past or an imagined future.

JULIAN SCHLOTERBACK

Education

In the context of rapid technological evolution, schools seem unable to keep pace. A system where children are left to teachers who present information in a manner vastly inferior to what their devices can offer becomes overly bureaucratic, outdated, and rigid, struggling to justify its existence. A child can learn a skill or bulk of knowledge from their phone that the school cannot provide, both for the reasons mentioned

and because, outside the confines of school, the child is free to focus entirely on what interests them. So, what purpose does school serve? For socialization? Socialization can happen outside the long, tedious, anachronistic, and low-yield hours spent in classrooms. Then why keep schools? For a talented athlete, say, a footballer, who signs a contract at 14 that could sustain him for life based on earnings from a 2- or 5-year deal, or for a child prodigy in an intellectual field like robotics, cybernetics, mathematics, or physics, what use is school? Should schools remain a religious relic for humans who need lifeless buildings to animate them, even if their efficiency is low or even counterproductive?

What does school mean to you? A diploma? Twelve years a slave? The most convenient scapegoat when things go wrong? An institution meant to prepare you for life and secure you a job after graduation?

For me, school means refinement. I can only see school as something that works on the mind, character, and soul. You cannot call “school” something that prepares you for a future career, if that were the case, we’d be talking about vocational training courses, which could last a few months, a year, three, or at most five (followed by specialization, but the knowledge required to begin a profession can be learned in five years, regardless of the field). School does not make you a professional, it makes you a human. And if the time ratio seems unbalanced, and twelve years of study to become a human feel excessively long, remember this: you are a professional for 40 hours a week, but you are a human for 168.

Without autonomy of thought, without a cultural backbone, our brains atrophy. After atrophy comes

liquefaction. The brain becomes liquid, and do you know what that means? It will take the shape of any vessel of manipulation into which it is poured. Once it reaches this stage, I doubt there are alternatives for escape. Restoring the brain to its optimal state is difficult, only through a sufficiently strong electric field could the liquefied brain droplets solidify, crystallizing under temperature and pressure in a process called electro crystallization (note: a metaphor referencing the transition from liquid to solid), but the chance of success is very low, it's best to prevent it. And how do we prevent it? Simple, through education.

Education cements the intellect, prevents liquefaction, so that the brain not only resists taking the shape of manipulation's vessel but shatters every one that crosses its path.

Many children probably wonder what exactly is the use of general knowledge taught in school and what's the point of most subjects, especially the humanities. The world we live in has no values, or if you ask me, it never really did. Everyone has acted in their own self-interest, they have killed, enslaved, invaded, for status, out of madness, or for reasons beyond our understanding, and each, to some extent, justified their abominable actions, each offering their own definition of morality.

From the Nazis, who justified their actions with the concept of Lebensraum, to the Catholics committing genocides in the name of the Lord, to the Belgians who killed twice as many Congolese as the Germans did Jews, and on to Napoleon, who, I can't even recall what excuse he had for his criminal campaigns, each one

twisted morality to suit their own desires.

Can you imagine what the universe would look like if the laws of physics fluctuated the way the laws of morality do? We would all be floating, carried here and there by winds blowing at hundreds of kilometers per hour. Fortunately, physics does not bend to the whims of every madman, it carries on with its business. But the civil society we live in is not governed by such stable laws.

In the political-social-economic realm, gravity might be 9 N/m^2 one day, 7 the next, or even drop to 0. If we want to keep our feet on the ground and not be carried away by the winds, we need some very strong ropes to hold us close to the earth.

The spider's thread is extremely thin, but when combined with other threads it becomes an extremely strong material. A spider's web contains thousands and thousands of threads, or at least, the web we are speaking about does. Only after a person has read a few hundred books, accumulated information, and practiced critical thinking we can speak of a web that is at least somewhat stable.

And what is this web good for? Well, once it is formed, not just any unwanted piece of information can pass through it, it gets stuck in the web, in the autonomy of thought. For this is the purpose: to become autonomous in our thinking. Afterwards, it will be up to each person to classify information, to sort the correct from the false. The spider's web will help us retain what is good and discard what is bad, because not everything that flies is fit to be eaten.

The world we live in is built on three elements:

manipulation, advertising, and power games. Children must be taught how to avoid the first two jackals, how to behave towards the third, and, very importantly, why it is not wise to train all three and use them against others.

JULIAN SCHLOTERBACK

Playing in the Mud

Truth has always preoccupied me. I was born into a poor family at the beginning of the 21st century in Eastern Europe, more than a decade after the fall of the communist bloc. From the very beginning, things unnatural for a child's mind preoccupied me. I still remember how, around the age of five, while my family had gathered around the television in a relaxed atmosphere, I hid behind the bed and started crying. But it was more of a quiet lament because I did not want to be seen. I was thinking about the imminence of death and about the day when my parents and my sisters would die and I would remain alone. Then I became very close to religion. I spent a lot of time in church, and I can say that the most beautiful memories I have from my childhood are those winter evenings when I attended the evening services by candlelight in a 15th-century church that was completely dark. The frescoes had been burned in the 18th century and the walls had remained black. It was only me, the priest, the cantor, and the priest's son. It was a poor childhood, full of deprivations, but with parents who worked their unskilled jobs without ever expecting any help from the state. That is why I have remained with an enormous contempt for those who stay on welfare while being able-bodied. Later, as I grew older, some inner conflicts appeared because when I was a child I thought like a child, I felt like a child, and I spoke like a child, and then I put away childish things. I tried to seek the absolute in other domains as well. I became a Nazi, even though I am neither blond nor blue-

eyed. Then I became a capitalist, trying to escape poverty at any cost and blaming my parents throughout my childhood for our precarious condition. Then I became a communist. For those to whom this work is destined, given the context, the evolution of my beliefs is understandable. Then I became a socialist. And then nihilism set in, producing a total destabilization. I went through all convictions, reaching them through inner search, except for wokeism. In no version of myself could I ever tolerate that slave mentality.

The reason I made this confession is to show the path that I consider healthy and to explain why I believe children should be allowed to play in the mud. My understanding of reality is a nuanced one. Even though doctrinally and ideologically I could not always define my beliefs, I went through the states and feelings that incline one toward choosing one ideology over another. I believe education should be about this: the freedom to search and the confrontation with the unknown.

For me, school meant nothing because I belonged to the category of people for whom school, even when done properly, could not have added anything more. My search was already there. But I am a minority. I am like that minority which possesses the immunity necessary to survive a pandemic and for whom the vaccine brings no benefit. Yet the fact that a minority can survive a pandemic does not mean we should let the others die. That is why a school that makes possible a way of thinking with such vast horizons is more than necessary.

I have always looked at the flat Earth community with a strange feeling because I understood long ago that the difference between two ordinary people who choose scientific thinking versus non-scientific thinking

is only ideology. You see, for an ordinary person, science is a matter of faith because most people cannot understand the processes that take place in the reality we live in. Those who accept heliocentrism are not people who understand the process. Fundamentally, there is no difference between ordinary people who accept science and those who oppose it. It is as if you had two blind people and someone told them that an orange is orange. Some choose to believe it, others do not. Of course those who choose to believe the orange is orange will be right, but not because they are smarter or understand more. It is only because, without having real access to understanding the question, they took the correct decision by chance. For most people, science is not understood but accepted, just as morality is accepted: as something external, not as an inner process. Then the same person starts mocking others because the idea he supports, an idea which in the case of science has a foundation but which for him has no foundation (since for him it is merely an aesthetic choice, given that he does not understand the processes behind it), represents for him the truth that fools cannot grasp. I am not saying here that all people should understand science, but neither should they remain scientifically illiterate. If people stopped being scientifically illiterate, our society would go through a revolution like none it has ever seen before. Let us see why.

Let us make a short historical incursion, without too many details, mentioning a few great adventurers of our species. Michael Faraday was a bookbinder's apprentice and read everything that came into his hands, turning curiosity into a career that laid the foundations of electromagnetism. Marie Curie studied in cold and hunger, in a hostile environment, but refused to

give up. Isaac Newton, isolated during the Great Plague of London, did not wait for the world to return to normal but used the solitude to rebuild the laws of the universe. Nikola Tesla consumed his health pursuing ideas to the end. Ramanujan developed complex mathematical theories almost in isolation, guided more by intuition than by formal education. Galileo Galilei built his own instruments to see what no one had seen and risked everything by saying what he had discovered. Johannes Kepler spent years trying to find order in seemingly chaotic data and refused to accept superficial explanations. Gregor Mendel counted thousands of plants in silence in a monastery, and the list can continue. Do you notice a pattern? If not, let us go further.

The fact that science is taught in our schools is worth nothing because putting a quantum computer inside a banana is worth nothing. The people who built the world are those who self-educated themselves, guided by anything other than status or money. These aspects are powerful motivators for ordinary people, and since our society is largely made up of mediocre people, it is wrongly deduced that they are the strongest motivators. To say that they are the greatest motivators is like saying that a top athlete trains for 35 years of his life at the highest level just so that at the end he can eat a cake. Yes, I believe that after a career of top-level athletics some junk food goes well, but it is much more than that. It is something that mediocre people cannot understand and for which the rest of us have no words to describe. And what distinguishes us even more from the rest of the mediocrities is that we do not even try to put into words what we know we cannot. Mediocrity is not a problem of intelligence, because what differentiates an adventurer from a mediocre person is

not intelligence but the zest for life, which then translates into the zest to decipher as much as possible from the understanding of reality. This zest is the vaccine I was talking about. Some do not need it, but most do. In other words, what differentiates a mediocre person from an adventurer may be a single vaccine. Once this vaccine is administered, that quantum computer I was talking about, which in fact represents modern knowledge, meets the necessary interface, the program, or even the question through which it becomes incredibly useful and fascinating in what it can do.

In this context the process is more important than the result, because often the result is already there, but the process is missing. You can read all the novels, listen to all the testimonials, and watch all the films about war, but if you have not been in the first line of the front you will never truly know war. The vaccine would mean inducing in the child the excitement that comes before discovering the formula and the terror that shines in the eyes of the first line of infantry. Society inherits the formulas, but the individual does not. It is true that man does not live for three thousand years so that he can start everything from zero and go through the entire scientific process in order to discover everything by himself. That is precisely why school must serve as an enzyme that speeds up this process, but without eliminating scientific exaltation, which is the most important part. Because if it does that, then all of humanity’s knowledge ceases to have any value. Knowledge is the golden jacket, and school must build the sculpted body on which this jacket will rest.

Let us now try to imagine what such a world would look like. Well, most anesthetizing industries would disappear, many people would lose their jobs, and we

would suddenly face a metacrisis at all levels. Such minds would no longer be able to do useless work, for lions cannot be put to pull carts, and our society needs a great many carts that must be pulled. Of course, solutions would exist. Useless jobs would disappear, the necessary ones would be automated to eliminate the repetitive ones, and the repetitive jobs that would still remain would be viewed the same way as intimate chores. Just as you wash, cook, and clean your own house, you would wash, cook, and clean for society as well, but you would no longer see these tasks as a path to fulfillment. You would see them only as work that must be done, from which you have no expectation and no ontological connection. And just as the time we spend washing, cooking, and cleaning is time we subtract from the time we consider truly lived, we would subtract this time as well and try to optimize it at all costs, because it is merely maintenance work which, as the name suggests, maintains but creates nothing and does not even offer zest for life. It is the time tax we pay in order to live with zest for life. At present this tax is larger than our salary, and for an open mind this can only be atrocious. This is the real revolution we should be talking about if we stopped looking for spiritual battles to animate our lives, lives frightened by nihilism and numbed by anesthetics, through which we try to invent a purpose that, inconsistently, we never actually want to reach, because this invented purpose is the golden calf to which we tie our entire existence and which helps us live one more day and one more day and so on. The wealthy class has every interest in maintaining this bread-and-circus system, and in the case of such a revolution there would be an enormous amount of circus, more than all the circus in history combined. The first slice of bread that would be reduced as a result of

this revolution would stop it instantly, and the revolution would die out before it even began. For the mediocre man does not have a vision of history. The mediocre man sells his soul even for a slice of a slice of bread, and whenever he speaks of something better he does not refer to societies with zest for life but to societies where there is a lot of bread. The mediocre man wants bread at any cost, and I am not saying that man does not need bread, but sometimes a few days of fasting bring more benefits in time than all the bread in the world. However, the mediocre man cannot see this. And from this point of view the wealthy class does not need to devise any brilliant plan to crush the revolution. They only need to sit back passively and watch how the internal mechanism of the system they control instantly neutralizes any deviation.

We must be optimistic and look with hope at the revolution of artificial intelligence and especially at the space age we have already entered for some time. Then we should also look back into the past and take a breath of hope from there as well. Because for this world it may already be too late, but just as the New World of America meant a rebirth for a Europe eaten away by a society strongly numbed by a feudal order that we could never have overcome on its own, so perhaps the new lands that the space age will bring may become our new America. And that is precisely why it is not too late to start developing such a vaccine even now.

The structure of today’s school system

The current school system, though a 200-year-old wreck, must be acknowledged as one with a heavy cargo keeping it glued to the ocean floor. The combined medieval, Napoleonic, and Humboldtian systems only weigh it down further, though this hardly changes the situation, as we're already discussing a sunken vessel. Even if the Humboldtian system largely aims to develop the child as a human rather than a professional, it requires updates aligned with our times, not updates we'll postpone for another 300 years, but ideally ones implemented every semester. Today's school produces results on paper, driven by a globalized system where information circulation is easier to replicate and process, made possible because every educational system has copied one another. Yet no matter how many bureaucratic results it yields or how much stability it provides, it proves to be one that offers no benefit to the student, or at least, not to all students. Just as economic growth does not equate to population happiness or even improved living standards, education, no matter how well-organized on paper, fails to say anything about its actual quality.

This system errs by justifying the child's multifaceted development through the broad range of jobs available to them (the child comes to school, and from the technical ballast dumped down their throat, they must choose what to regurgitate and which career to pursue). Information must be vast, not necessarily of easy or medium difficulty, but without direct utilitarian purpose (utilitarian in terms of jobs, for example, understanding the banking system, especially today, is highly practical, but this understanding should not be explained to children solely as a means to secure a job in the field). Instead, it should target the child's intellectual growth.

When we are born, we have a film over our eyes; everything is hazy. The more we begin to decode parts of the causal chain, the more certain parts of reality unlock, and everything becomes increasingly clear. The professional does not see something different from what the enthusiast sees, but they see it in greater detail. The professional is the one who sees at a microscopic level, for they must manipulate the niche they choose, and a simple overview is not enough. However, education during the schooling period should not aim for professionalism, so-called technical skills, but for unlocking general segments, a clarification of life as a whole. We will return to this idea later.

There would be one major flaw that could be reproached to this system, but only a temporary one, which, by the time university studies are completed, will have transformed into its most consistent advantage. This type of school would place great emphasis on broad, multifaceted development, let us call it E, and if we compare the level of preparation of students from E with those from countries where the focus falls on technical skills, let us call them PP, then our education might seem too idealized and not sufficiently aligned with the mercantile needs of the individual.

However, if we make this comparison between two citizens with university or even postgraduate education, one educated in system E and the other in PP, the difference will not only be noticeable in favor of the student educated in E, but the level of comprehension of reality by the student educated solely pre-university in E and university or post-secondary in PP will be insurmountable compared to the other.

This happens especially in America, where the

educational system is left in the hands of private institutions. Even though a private entity will always seek innovation and refinement of the quality of services offered, its main target will be profit, and profit can only be obtained through something measurable, such as pass rates, grade averages, or even employment rates as high as possible.

And then, please forgive me and allow me to use an expression as euphemized as possible, but such a system can produce nothing more than imbeciles with diplomas and jobs, no matter how advanced and connected to the present-day needs the institution may be.

The advantage of a system focused exclusively on PP is that the student can start working five or six years earlier, but he will remain an imbecile for life.

Within the educational system of type E, grading must disappear. The final examination must be replaced by a commission made up of all E teachers, who will have to compose a descriptive report for each student. Thus, the entire focus will no longer be placed on a school-leaving qualification exam which literally says nothing about the student’s level of comprehension.

Evaluations are important in determining not just the knowledge accumulated but also the knowledge understood, however, the school must be built in such a way that these evaluations arise from the individual desire of the student. We cannot allow the student to be evaluated only when he chooses to, because no matter how important freedom is as a foundation of society, a child, no matter how intelligent, cannot fully assume it at an extremely young age.

A child may work at NASA at sixteen, but he cannot have a vast understanding of reality, of the importance and meaning of good and freedom, for these come with time. Conflict is inevitable and that is precisely why we need specialists in education, not self-proclaimed experts, who will study and understand how to create an atmosphere and a period that reconciles this conflict between the child's need for freedom and his need for multifaceted development.

The role of technology and artificial intelligence is crucial in rebuilding the educational system. Education cannot be done with one teacher for thirty children. The teacher would need to multiply himself thirty times to accomplish this, and now, this is possible.

No one says it will be easy, for the tool of AI will be a very difficult one to handle because of its potential, but no one says that teachers should not be the spearheads of a society, more important than all other members of civilization, even more than doctors, of course in terms of the importance and responsibility of the work they have taken upon themselves.

Thus, we see how the fear of AI is nothing but a fear of freedom and power which man must assume more than ever before.

Establishing the directions of education

First, a clear demarcation line must be drawn between what school is and what it is not. School is what bequeaths thinking, school must help each child build their own system of thinking with the help of which they can connect any new information to the old (1), school

teaches you to think, to step into reality, to understand how the brain works, how a belief or prejudice forms, how hard it is to abandon one, even realizing its falsity, and to accept that a large part of the truth is based on relativity, to cultivate in everyone the understanding of self-denial, solidarity, and civic contribution, to teach you not to fall prey to manipulation and at the same time to teach you why it is not good to manipulate others in turn, school must open horizons for you, lift you from the ground, to ensure you do not think only in terms of what you will eat, what you will wear, or where you will sleep, if our existence boils down to this, it means we have failed even after so many hundreds of thousands of years to differentiate ourselves from our prehistoric ancestors who allocated all their time to survival, they hunting, us going to work. Why do we go to work, or why do we do business? The first for money, and the second for more money? What use do so much money serve us? Are this what man amounts to? A lizard that manages to survive without effort and lie belly-up in the sun until it croaks? Is this the limit of human capability? Sloth, pride, rags to which we give value, gluttony, shiny metals or stones, beasts with engines, easy women, and gawking at palm trees? What a sad existence is that of the rich who live a life with slightly more stimuli than the poor. And ultimately, what use is the world's most beautiful garden when beyond the fence weeds rise up to the sky?

We become chefs, IT specialists, doctors, football players, bankers, judges, officers, managers of multinational companies, and what do we pursue through this? Survival and comfort, beings incapable of thought, imagination, and judgment, all those mentioned above, professionals worthy of respect, but people who leave much to be desired. We must aim to become

human beings first, and only then professionals.

The school is neither the one we have now nor the one from two hundred years ago, the school is the one from three hundred years ago. The school from two hundred years ago comprised a set of practical skills that the fresh meat needed by the factories had to acquire, or if we speak from the state's perspective, the professionals required in various fields such as health, the clergy, or justice.

The true school can be found in the Age of Enlightenment, when the post-feudal elite had the security of tomorrow and the studies they pursued had no strictly mercantile purpose. The boyars did not study philosophy, sciences, Greek, or Latin to later find employment and earn their livelihood from it, their livelihood was secured, they studied to become complete human beings.

It is true that, strictly from a social point of view, they were parasites, for their education and elevation were based on the labor of peasants or slaves, starved and exhausted by work, but today things are no longer so. Technology can perform much of the labor for us and education has become accessible to all.

It is true that by following this education they also acquired skills that allowed them to prove useful at the royal court or in the universities of the time, so those of that era did not quite reach the heights of the ancient Greeks who dedicated themselves entirely to knowledge and the soul, yet education was education and work was work.

I do not deny the importance of professionals, we need doctors now just as we needed them then, but I say

that each person must understand a segmentation of his own nature, to develop through education, logic and aesthetics, but also to acquire skills that will help him earn his livelihood. Neither should be neglected.

A company, a court, a prosecutor's office, or a hospital can function only with professionals, but a country cannot function with professionals alone if they are not at the same time fully developed human beings.

Thus, in an ideal world where we would no longer have to perform labor that holds both society and ourselves back, we could dedicate ourselves to both the inner and the outer life, to aesthetics, metaphysics, the soul, and visits to the antipodes of the mind, as well as to the progress of knowledge. Technical skills would no longer be of use, and the school would acquire a utilitarian purpose of zero, no information learned there would bring us any monetary gain, yet school would still continue to exist, teaching us to think and to become complete human beings.

Even though we do not live in such an ideal society, the school should behave the same way. The difference between a utopian society and the one we live in now, dystopian, lies in the fact that, alongside school, we should also acquire technical skills that help us survive, but school must remain school and vocational training must remain vocational training. These two must never be mixed.

Moreover, the State has the duty to develop such an ideal system for children, where there is no competition, because the role of education is to shape each child individually. It must be a system where every child is like a boyar's son, with no worry for tomorrow, a worry terrifyingly common among poor children, and

where there is no battle for the best jobs, because education aims at shaping and guiding the children. Every child has a path to follow which has no connection to the job market, and the educational system must watch from above and occasionally nudge the child back onto the correct path when the road forks.

There is no race, there are not one hundred children at the start from whom only one emerges victorious. All must complete this initiatory journey. And since it is not a race but a personal journey, there can be no meritocracy. The child must compete only with himself, which is the hardest competition of all.

If school is not ideal or utopian, then it is not school. School must present itself as the most idealistic form of communism, where absolutely all children are equal and there is no competition. There may be contests and Olympiads, but these should take place alongside the school, as a form of flexing the intellectual muscles, without placing pressure, directly or indirectly, on those who do not participate.

Until the age of eighteen, education must not interfere with the professional training of children, except very slightly and only if this is the child's own desire. Vocational training can very well begin after the age of eighteen, and where there is a true need for preparation before professional training can begin, this can take place in parallel with the child's education, but never intersecting with it, as is the case, for example, with the study of medicine.

If there is no meritocracy in school, then there can be no grades and no evaluation exams. There must be no pressure placed on the children's shoulders.

This work does not intend to be exhaustive; therefore, it leaves to others the procedural organization of such a system, yet I feel the need to clarify the importance of certain disciplines and inclinations that an educational system built in accordance with the values of life must have.

We do not understand anything from words or theory but only from situations, ours or those of others, complex situations that can only convey answers to questions we do not know how to formulate. That is why we must read, to understand situations, that is why we must know history, not treatises, not years, not names of generals or kings, but the situations that have been reached. The situation of Javert makes you understand what it means to apply the law strictly in its letter without understanding it also in its spirit or why the Kantian ethical model has no applicability. No theory, no treatise, no witty saying or analogical example can make you understand because you truly understand only through feeling, and theories cannot be felt but only learned, only situations can be felt, and feeling, I repeat, is a necessary condition for understanding.

A judge fines the store that reports a child who stole a product because he was hungry, what treatise on law and morality can explain this situation so that any person can understand it, none, the situation has morality integrated. Who can understand from a scientific explanation the repudiated spiritual need of Vsevolodovich, only an impostor can claim to offer such an explanation.

That is so, you will say, no one can feel love from theory, it must be experienced personally in order to be understood. But no, that is not what I mean. Love is

chemistry, nothing more. Love is not a situation, it is a state, and the state has a scientifically intelligible explanation. The situation does not. In The *Count of Monte Cristo,* we encounter a story in chapter 33, about some bandits. There, when Carlini -a thief from Cucumetto's gang- kills the girl, he loves, after she has been raped by the gang leader, Cucumetto, and is about to be raped by the others, you witness a tragic logic at work. Carlini spares her from further violation through death. Then, when he presents the body to her father, offering his own life by tearing his shirt and handing him a dagger, the father, instead of striking, says: "Son, you have done right. Come, let me kiss you." In that moment, you understand that explanation is powerless; meaning lies only in what is felt. Explanation greatly diminishes the understanding of the situation because words are compromises, we resort to in order to be able to understand each other. I say I saw a girl, a leaf, a horse, the other thinks he understands what I saw, but it is impossible for him because he can only see the word, I told him I saw. No leaf resembles another, and no person perceives the same leaf as another person, and then we realize how much of reality we give up when we speak, just to be able to understand each other. Nothing that is immanent, a posteriori, that is not transcendent, in simpler terms, nothing that is not universal and necessary, nothing that is not two plus two equals four, can be understood through explanation, only through situation. In masterpieces, the characters are a succession of situations, that is why literature is paramount. Moreover, a novel can be a different kind of neuroscience. The doctor works on the brain but does not see what is inside, and I do not mean neurons, he operates on a gelatin that hides what we know from the universe, the writer also penetrates the gelatin but in a

different way. Complex characters help us understand a reality built from so many types of brains, we could learn how the human mind works from theories and experiments, as much as science has discovered so far, but we could not understand it. You can only understand when you step into another's skin, that is when you begin to think with their brain, and that is what literature does, it gives you the chance to think with other brains. Even if we will never truly understand what the person next to us feels, even if we cannot understand their suffering and cannot feel it ourselves, books at least help us to intuit it. Do not think this intuition goes too far, no, it resembles a horse drawn by a child, with which an alien who has never seen horses in his life must distinguish these creatures from others. It is little, but it is infinitely more than nothing. The same goes for a film, more for a series because in two hours a brain cannot be studied sufficiently. I am not saying that reading books is better than watching films, or vice versa, I am only saying that we cannot compare them, they are different forms of art, both help you think with other brains but through different procedures, and if they do not help you do that then you should know you are wasting your time with them. You do not need to work sixteen hours a day in a factory to realize that the prosperity of capitalism is a lie (The illusion that capitalism would create less suffering than any other system is caused by humanity's appetite for sensationalism. It is like the way aviation tragedies are perceived compared to road accidents: although the number of victims in aviation is far smaller than that of road traffic, a plane crash has a much stronger impact than ten thousands cars driving into oncoming traffic. An even better example would be the comparison between the victims of nuclear power plant accidents

and those of the pollution, so thoroughly normalized, caused by the use of toxic fuels that are omnipresent in our lives. We are talking about a few thousand victims throughout all of history versus thousands of victims every single day, yet fossil fuels come out looking better because the image of an exploding nuclear power plant is more powerful than that of a death caused by lung cancer.). It is enough to enter just a little into the brain of someone who has been through that hell, then you will understand. But if you have neither gone through it yourself nor entered the mind of someone who has, you cannot understand that reality, and you end up becoming an individual who has an opinion about everything but knows nothing.

Moreover, if we step out of literature and enter philosophy, there is also this idea that you get to converse with the greatest minds that have ever lived. To sit at the table with Plato, Aristotle, Seneca, Augustine, Descartes, Newton, Pascal, Montaigne, Leibniz, Hobbes, Hume, Kant, Schopenhauer, or to be in the same room with the three classmates Hölderlin, Schelling, and Hegel, and of course Marx and Lenin, now that is real aura.

Other disciplines that should contribute to the atmosphere of the school as both an environment and a period for shaping the human being, alongside literature which has already been explained, are the following. Biology, focused largely on understanding the brain but also on nutrition. Philosophy, where emphasis should be placed on critical thinking, combating manipulation, inspiring an attitude that favors aspiring toward ever broader horizons, and above all, honesty, as well as legal education.

History. Mathematics. Physics. Chemistry. Economics. Foreign languages. Sporting and competitive activities, though competition should remain within the bounds of sports only. And there should also be other disciplines or at least activities that foster creativity in art and technology. But those I have mentioned I consider absolutely necessary for every child, regardless of their desires, passions, or abilities shown throughout their development.

I am speaking of a system of thought, and allow me to give an example, let us suppose that someone receives the following compliment, you are smart, well, the intelligent individual can never sincerely believe about himself that he is a smart person because smartness represents the understanding of causality, of the principle of sufficient reason, and thus the more information he acquires the more roads open to him, roads about which he realizes he knows nothing. An individual is the more foolish the less he understands the principle, the less causality he understands the narrower his circle is, and it is natural that someone with a narrow circle can better organize his scarcity of knowledge than someone whose cognitive field stretches over empires, that is why the fool is never uncertain while the intelligent person is full of doubts.

Perhaps some may wonder what they would do with so much time freed up no longer needing to spend at least forty hours a week at work, but work of this kind is actually an evasion from living life, with so much time gained, in fact, we would learn to live, there are truly old people who after they retire experience real existential crises because all this time they have never managed to truly live and when they find themselves naked before life they do not know how to proceed.

An educated person, a person who has been given the chance to think, to ask questions, to find out, to discover, will understand the value of good. For a person raised in miserable conditions, good will be a chimera. His mind will function in survival mode, therefore, good for him will mean a facade for a hidden interest. A person to whom good has never been done will not only refrain from doing good and will not believe in it, but will despise it, out of caution and fear. Education is more than information, more than mathematical thinking, more than literature, more than a building, more than an institution, more than a period, education is the surrounding environment.

That is why immigrants always create problems. Immigrants do not emigrate out of comfort, for then they would not be immigrants but expats. They emigrate out of necessity, fleeing war and poverty. When they reach the civilized world, they arrive with a survival mindset.

The solution is not to raise walls and gun them down at the borders, but to extend prosperity, and therefore education, into all corners of the world from which the immigrants come.

Goodness exists, and the most important human quality is to understand it. Once a person understands the value of goodness, he will no longer commit evil. The primary quality of education is to plant goodness within the person, and as I have said and as it has often been said before, it takes a whole village to raise a child.

Not through religion, not through the coercion of the law, nor through political correctness and the banning of certain ideas and terms, which amounts to sweeping dirt under the rug, sealing hatred in closed barrels that will eventually explode under the pressure

of too much hatred, not through prefabricated recipes, not to mention grades, exams, or oral evaluations. It would be too much to say precisely how education is done and how goodness is planted, but it is certainly not through such methods.

Once a man has understood the value of goodness, he becomes a citizen. He will gladly give his time and energy to others, he will be sincere in his quests and actions, he will see people as ends, not as means. He will relate to nature with respect, and even though dilemmas and conflicts will remain, he will be able to face them.

He will understand that human life, to some extent, also involves survival, so he may still eat meat, he may still build a hydroelectric dam, he may still alter nature, but always with respect toward it, with humility regarding his place within it, and never causing more suffering than is necessary. He may kill a wolf if it leaps to devour him, but he will not tear the wings off a ladybug just to watch it suffer.

For the educated man, doing good will become his nature. He will not think about it as he does it, nor will he flatter himself when performing a good deed or making the right decision. When helping another person, it will simply be part of who he is.

And when he encounters an evil person, he will not hate him, nor will he kill him. He will feel pity and offer help, just as Bienvenue helped Jean Valjean. If the man continues to do evil, he will tolerate him, with pity and compassion. He will understand both the importance of the individual and of society. He will know that if society collapses, the individual will also fall, but if the individual must fall to preserve society, then society itself will have lost all true value.

And thus, when evil people become too numerous and society begins to falter, he will be capable of making difficult decisions, those that must be made.

He will understand the importance of both genetics and the environment in which a person was raised. When he feels hatred toward someone, he will quell it, knowing that such hatred is an unconscious, irrational reaction arising from the clash of two mentalities shaped in different environments. He will then be able to understand his irrational hatred and love the person rationally, even if his animal instincts urge him otherwise.

Moreover, knowing he serves a noble purpose, whether contributing to feeding the population, ensuring its safety, offering relaxation, healing, or governance, he will perform his work responsibly. He will not work for his boss's profit or for harmful industries. He will then have the right to refuse work. But when his work genuinely maintains and benefits society, he will act responsibly and do what is necessary without needing to be threatened, watched, or pushed from behind.

He will be committed to always doing good in an efficient manner. Pseudo-solutions that bring peace of mind and self-reconciliation, the belief that knowing what should be done is enough even if it is impossible to achieve, and that failure is not his fault but that of the environment, will not satisfy him. He will always strive to reconcile goodness with functionality, utilitarianism, and pragmatism.

Let us not lose hope when we do not see good around us and believe that good does not exist. It does exist, but like apples, only in orchards, not in the desert. Man interprets apriorism, that is, reality, through the

senses and reason, and reason means both good and evil, perhaps it is specific to humans, perhaps it is specific to a certain type of intelligence which for now we have only encountered in humans, we cannot know, what is certain is that the way man interprets reality is not only through the senses but also through reason and through concepts of good and evil. If tomorrow society were to collapse, we would be forced to start over, to rebuild it as quickly as possible, to rebuild technology and to reestablish good and not to fall into despair and once good has disappeared to believe that it never existed and never will exist. When you are under the open sky and the rain and snow and wind and blizzard and storm strike you, you build a house and then you will no longer have these problems. If the house catches fire or collapses, you will build another one as quickly as possible. We must do the same with good, not wait for it to build itself, not philosophize for hours on end about what is good and what is not while outside it rains and snows and thunders, but to build society as quickly as possible and if it already exists to maintain it so that we can enjoy the presence of good. I know I am repeating myself and I know I have said these things before, but what use would it be if I had used other metaphors to describe the same epiphenomenon? In an age and a world that is nihilistic and relativistic it is necessary to persist with ideas that inspire life, ideas full of zest for life, and to remind them whenever it is necessary.

Turning Technical Labor into Sovereign Power

The failure of high-concept thinkers within the modern school system is rarely a result of intellectual deficit and instead emerges from a fundamental ontological mismatch between a "Sovereign" mind and a "Dogmatic" structure. The traditional classroom functions as a domesticated pen that prioritizes the transmission of static results over the exploration of the causal chain, a method that inevitably alienates those who possess a high-concept . When subjects like Chemistry or Physics are taught as a series of laws to be memorized without question, the student’s brain identifies this as a religious hoax of arbitrary rules rather than an investigation into reality. This creates a cognitive rejection where the mind refuses to allocate vital energy, or Zest, to what it perceives as mere maintenance labor. For such individuals, information that is disconnected from a deeper philosophical truth or a universal necessity is treated as dead weight, leading to an intellectual shutdown that is frequently misinterpreted by authorities as simple laziness or a lack of aptitude.

Furthermore, some of these thinkers (like myself) possess a spiky cognitive profile characterized by elite verbal-conceptual intelligence paired with average linear-symbolic processing. While they can effortlessly architect complex social systems or navigate the depths of nihilism, they may struggle with the rote manipulation of mathematical symbols or chemical valences. This discrepancy occurs because the brain’s circuits are optimized for high-level synthesis rather than the technical ballast of symbolic working memory. To this type of mind, a multiplication table is a tedious abstraction, whereas a philosophical inquiry into the nature of existence is a living intensity. Consequently,

the procrastination observed in these students is often a form of passive rebellion, a refusal to mercantile their nature for a system they do not respect. The student chooses inaction over submission to a master-slave dynamic that offers security at the cost of intellectual sovereignty.

The shift from underachievement to mastery often occurs when the individual finds a catalyst of agency, transforming from a passive observer of a broken system into an active warrior for their own goals. When a goal like medical school or political influence is introduced, the once-boring subjects of biology or chemistry are suddenly recontextualized as essential tools for survival and impact. The "laziness" evaporates not because the student has changed their nature, but because the pressure of the real world finally matches the intensity of their internal canvas. They are no longer a machine being forced to process data, they are an adventurer gathering supplies for a necessary journey. By understanding the history of discovery and the human struggle behind every scientific law, the outlier student eventually learns to master the niche not for the sake of the establishment, but to acquire the power needed to express their own morality and protect their individual Zest from being consumed by the majority.

The educational failure of high-concept minds stems from a systemic preference for presenting the world as a finished museum rather than an active construction site, a methodology that we seek to correct through the Contextual approach. By teaching "The Result" while concealing "The Process," the current establishment treats knowledge as a collection of static relics, which feels like an intellectual insult or a

religious dogma to a student driven by a high "Zest" for authentic discovery. To bridge this gap, science must be taught through its "Causal Chain," transforming dead formulas into human dramas where the history of chemistry or physics is presented as a war of ideas. When students learn that alchemists once burned diamonds in the sun to solve the mysteries of matter, they are no longer just memorizing an atomic model for a test, they are engaging their adversarial intelligence to join a centuries-long narrative of rebellion and revelation.

A structural solution to this stagnation involves implementing a dual-track learning system that separates the technical "Maintenance Labor" from the philosophical "Zest." In this model, the "How" of balancing a chemical equation is anchored by the "Why" of exploring our cosmic connection to the elements, ensuring that the student is determined to endure the necessary technical boredom because they value the conceptual horizon it reveals. This shift is reinforced by the study of epistemology, which invites the student to act as an agent in the "War of Numbers" by recognizing that what we call truth today is merely a perspective that may be overturned by the innovators of tomorrow. By recognizing "Spiky Profiles" early, the school system can stop labeling creative underachievers as lazy and instead allow them to use their abstract strengths to master technical weaknesses, such as writing a philosophical play about the discovery of oxygen rather than succumbing to the sterilized format of a multiple-choice test.

We built our education upon the transmission of results rather than the exploration of processes. In subjects like Chemistry and Physics, laws are often presented as static dogmas: "Memorize this formula because it is the truth."

For a mind that is fundamentally anti-dogmatic, this approach triggers an immediate intellectual rejection. This type of thinker does not seek results because he is obsessed with the **Absolute**. They require a bridge between the physical formula and a deeper philosophical reality. If a teacher fails to provide the "Why", the evolutionary or deterministic necessity behind the law, the student's brain classifies the information as maintenance labor. This isn't an inability to learn; it is a refusal to allocate "Zest" (the vital energy of life) to a "Religious Hoax" of arbitrary rules.

Here is how you could guide a kid to discover these theories using their own logic:

1. Discovering the Gauss Sum

Instead of giving the formula n(n+1)/2, you give the kid a story of a lazy architect who needs to count stones in a staircase.

- **The Setup:** "Count the sum of numbers from 1 to 10. Now, 1 to 100. Is there a way to do it without losing your Zest?"

- **The Guidance:** Ask them to look at the **extremes**. What is 1+100? What is 2+99? What is 3+98?

- **The Discovery:** The kid realizes that every pair equals 101. They see that there are exactly 50 of these pairs.

- **The "Aha!" Moment:** 50×101=5050. They have just "invented" the formula without memorize it, sawing the **symmetry** of reality.

2. Discovering the Pythagorean Theorem

Instead of a2+b2=c2, you give them actual squares made of wood or paper.

- **The Setup:** Give them a right-angled triangle. Ask them to build a square on each side of the triangle using small pebbles or sand.

- **The Guidance:** "If you pour the sand from the two smaller squares into the big square on the longest side (the hypotenuse), will it fit perfectly?"

- **The Discovery:** Through physical manipulation, they see that the "area" (the sand) of the two smaller sides literally **is** the area of the big side.

- **The "Aha!" Moment:** Geometry is suddenly about the **conservation of space**. They realized that the "square" of a number is a literal physical square.

3. Discovering Thales' Theorem

Use the actual historical context that Thales used: measuring the height of the Great Pyramid.

- **The Setup:** "How can you measure the height of that tall tree or house without climbing it?"

- **The Guidance:** Give them a small stick. Tell them to wait until the shadow of the stick is exactly the same length as the stick itself.

- **The Discovery:** At that exact moment, the shadow of the house must also be exactly the same length as its height.

- **The Next Step:** What if the shadow isn't the same length? They begin to see **proportions**. If the stick's shadow is double its height, the house's shadow must be double its height.

- **The "Aha!" Moment:** They discover **Similarity**. They realize that a tiny triangle (the stick) and a giant triangle (the house) share the same "ratio." This is the foundation of trigonometry

But the goal is not to excuse students from technical subjects. The engine of this self-directed study is the cultivation of a "Vacuum of Understanding." Humans are naturally averse to unresolved patterns and logical gaps. By providing a child with the historical context of a problem, the confusion, the failed attempts of the past, and the high stakes of the mystery, the teacher creates a psychological vacuum that the child’s mind is compelled to fill. For instance, in chemistry, instead of explaining the structure of a molecule, one might present the child with different substances and ask them to predict which will react based on their weight or volume. As the child encounters results that contradict their initial theories, their "Fluid Intelligence" is activated. They begin to seek out information through books or experiments not because they are told to, but because they are "Adventurers" in a war against ignorance. They become autodidacts because the pursuit of the "Absolute" truth becomes more rewarding than

the comfort of a provided answer.

Furthermore, the transition to self-study requires the student to see technical subjects as strategic assets for their own personal agency. Math, physics, and chemistry should never be taught as isolated "school subjects," but as the essential equipment needed to navigate and manipulate reality. When a child realizes that geometry is the only way to calculate the distance to an unreachable point, or that physics is the only way to understand why a structure stands or falls, the "procrastination" born of boredom vanishes. They stop seeing the technical "Maintenance Labor" as a burden and start seeing it as a source of power. By allowing the child to struggle through the process of "Self-Correction”, where they identify their own errors through logic rather than being corrected by an authority figure, the school fosters a resilient, sovereign mind. This approach ensures that every child, regardless of their primary cognitive strengths, views the mastery of the niche as a necessary expansion of their own "Internal Canvas" and a primary right of their existence.

LOTOCRACY

Before beginning this chapter, I must mention that unlike the others, here it was necessary to delve a little into procedural details. Without doing so, nothing presented in this chapter, though short, would make any sense.

Most often, what is needed is an improvement of the current situation rather than a change, because change consecrates a new beginning and a step into a realm about which nothing is yet known. In reality, there have been few true switches of track that have shattered all the beliefs we once thought were the guiding pillars by which we should orient ourselves.

From the discovery of fire, the invention of the sewing needle, the wheel, paper, gunpowder, the printing press, electricity, engines, vaccines, to nuclear fusion, semiconductors, smartphones, the internet, and artificial intelligence, we find only a few radical paradigms shifts that have revolutionized science and society.

How many of these were technological advances

that even the most fervent utopians could not have dreamed of a mere decade before their invention? Gutenberg's press was not merely a revolution in the preservation of information through writing, but it birthed an immeasurable democratization of information, unmatched even today by the internet.

Today, there are hidden activists fighting to tear down the barriers to knowledge through platforms offering millions of titles for free, thus managing to overcome the diabolical rigor of feudalistic, fascistic, elitist, capitalist dogmas, namely the right to patent and copyright. We also have the near-universally known Wikipedia, an encyclopedia of unimaginable size, free to all and open to contributions from anyone.

How utopian it would have sounded two hundred years ago to claim that humanity would live to see the day when anyone could have, in their pocket, an unimaginable wealth of information. More information accessible through a single device than even the most prestigious universities in the world can provide, universities which were once accessible only to the members of the feudal elite, and later, the privileged of the bourgeois class. Today, almost anyone can access them. I say almost because, despite social progress, as long as capitalism persists, many members of the lower class will be deprived of a decent living that would allow their development. They have no access to meritocracy, being pariahs of the very meritocracy society praises.

Every person is to some extent resistant to change. It is not only conservatives who are philistines, retrograde, refractory to the new, or whatever else you might call them. Socialists are as well. Every person, with the usual few exceptions, desires stability in the

socio-political climate, both conservatives and socialists. The only difference is that the latter, before all else, desire change, a revolution born from sensitive, synthetic, non-aprioristic truths upon which they have agreed. These are not, in their view, mere fantasies, but truths as peremptory as can be. We should even invent new words to describe their mental alienation and thus call them quasi-peremptory truths, for example the entire ideology of gender.

Then, after the revolution, comes the fixation of society, meaning the conservation of the society that follows the revolution. We see the same behavior in science, in the well-known case of Galileo or the lesser-known case of Semmelweis, where the fate of both was dictated by the traditions of their time, those traditions so highly praised by conservatives.

The comfortable people of today, those whom lotocracy would lift from their chairs, or those fearful of change, will react in much the same way when they hear about this new electoral system. “Oh, but democracy, the Greeks, the Romans, culture, basic political principles, totalitarianism, sir, we cannot come in this century with such nonsense, what about Hitler and Stalin, and Europe with its millennial culture.”

These are the same people who say, “But we cannot give up money, we have used money since the dawn of time, what, do you want us to go back to barter? For forty thousand years we have used money in one form or another to facilitate transactions, and now you want to change this age-old system? UTOPIA!”

But is humanity so imbecilic that in forty thousand years we have not found an alternative to money? One does not abolish money through decrees, just as the

internet did not appear because some government decided that on such-and-such a date an international computer network should come into existence. But at least we should begin turning our attention toward the abolition of money and, perhaps in time, we will achieve it.

Until then, however, we must get used to living alongside the religious imbeciles who, upon realizing they are wasting half their lives creating wealth for the parasites playing with the billions of years collectively earned by workers in corporations and factories, think that the solution is to abandon their class and begin playing sums of money earned from the labor of those with whom they once shared the same life. In other words, those who cannot see why it would be a problem to transition from victim to aggressor.

Schlotism and Julianism

The necessity of a distinction between a voice that spoke dogmatically and one that criticized dogmas imposes itself. An application of the principles presented in this work, across various domains of life, will be made in a future work containing prolegomena to the Schlotist metanarrative, but for the moment it is important to make only the present distinction.

So, on one hand the book brings a critique of the religions and dogmas that have infested the human mind, from the emergence from caves to the present day. This is the vision we will call Schlotism, a meta-framework that recognizes there are no universal moral truths, that all values are framework-dependent constructions, and that no belief system is more valid in an absolute sense than others. Schlotism does not say that different narratives can coexist harmoniously, but accepts that they enter into conflict, that they mutually exclude one another, and that this conflict is inevitable and legitimate. It offers no solutions for reconciling incompatible narratives, but only recognizes that each narrative is valid within its own premises, even if they cannot function simultaneously in the same society. Schlotism is the meta-narrative that refuses to declare any narrative, including the personal one, as absolutely superior.

On the other hand, there has also been a vision with consciously adopted dogmas, which started from certain axioms and attempted to create a system. This is

my personal political vision, and we will call it Julianism. Julianism is the concrete set of proposals and values I support: wealth cap, lotocracy, anti-dogmatic education, Zest for Life as an existential principle. These are my personal dogmas, consciously assumed after years of reflection, not passively inherited from tradition or society. Julianism is the object, the specific set of beliefs, while Schlotism is the meta-level that allows this object to exist without claiming absolute superiority. The two are like two separate threads woven into the same thick cord.

If Julianism starts from assumed axioms, can it rightfully be considered less dogmatic, or less religious than other religions? Well, nobody wants to admit that their vision is a religious one. Each person believes all other sets of beliefs are religious and can be packaged away, but about their own they prefer to say it is not a closed system but represents truth itself, just as leftists accuse rightists of fascism while rightists say fascism is a vague term describing nothing, or as rightists accuse the left of wokism while leftists say the same thing. Neither side wants to see their own set of beliefs as merely a religion, but as the true religion,and since no religion can be above another, they simply say their beliefs represent pure truth, not just a religion. We will not do that, and will say that Julianism is a set of beliefs like all the others.

But is it a religious one? Well, it may be. And does that make all the critique in this work pointless? I would not think so. First, because Schlotism remains non-dogmatic and functions as a meta-framework that imposes no content,it merely recognizes that all value systems are constructions relative to their own premises, while Julianism is a concrete set of values and

proposals, a political and existential vision built from consciously assumed personal axioms. Julianism is a set of beliefs like socialism or capitalism or Antifa or fascism or all the others. Taken alone it is a religion, but taken together with Schlotism, it becomes powerful.

And then the question arises: if the other religions were also taken together with Schlotism, would they become equally valid? From my perspective, no, because according to my lived experience, Julianism is the most honest approach to reality. But, as I said, according to my lived experience, not according to absolute truth. As I have mentioned, every person must seek truth, arrive at their own conclusions, Julianism in my case, but also socialism, capitalism, etc., and accept that the general vision will emerge from the common points of majority morality, which is the process by which narratives collide and the majority decides. So, is Julianism superior to other religions in any way? The most honest answer is: no. It is for me, it is for those who share a common understanding with mine and who can identify with it in large part, but it does not represent an approach that is better or worse, as an absolute good, than all the others, recognizing that a human being cannot exist without principles, but that these must be consciously assumed as dogmas, not as absolute truths, even if they arise from an environment we could not control.

If the majority of people arrive at similar conclusions, then let Julianism become the official paradigm; and if not, let it remain in obscurity, even if that were to mean I am its only adherent. But Julianism must never be forced down people's throats, nor should it attempt to win debates by showing that its axioms are superior to others (and even doing so would not make

Julianism superior to the others). But if I were to add one more clarification, it would be this: Julianism accepts axioms, not dogmas, and what is the difference? Well, if we assume an equation of the type x equals y, people should not accept that x equals y as self-evident, but should understand the process behind it. Because if they are simply told that x equals y in one context, without understanding the underlying process, they will encounter different situations in which x and y cannot so easily be identified, and they will no longer know how to reach a result. What makes Julianism different from other religions is that other religions would say x equals y, and when someone begins to question how one gets from x to y, they would start cursing and ask: what? x is not equal to y? Are you crazy? Are you out of your mind? Whereas Julianism says: yes, even though x equals y, and even though x equaling y is one of our inner core principles, it is good for you to discover on your own why that is so, rather than passively accepting it because everyone has already accepted it and considers it normality.

Therefore, Julianism is a set of consciously assumed dogmas, built from personal reflection and lived experience, offered as example and argument in the free marketplace of ideas, but never imposed as universal truth, while Schlotism is the meta-framework that allows Julianism, and any other vision, to exist without claiming absolute superiority, while simultaneously accepting that these visions enter into conflict, and that this conflict cannot always be resolved through reconciliation, but only through the process by which the majority decides which narrative will dominate institutionally.

JULIAN SCHLOTERBACK

Trust

Trust is the central point of every democracy. Imagine a corpse that you embalm and then change its organs with exact replicas and put inside it a billion nanorobots that operate its actions so that it appears alive, you make it move, make its blood circulate for an appearance as lively as possible, you act upon its vocal cords to make it seem like it speaks and you even connect it to an artificial intelligence trained on the entire history of that person so that it appears literally not only alive but also the same person, this is a scenario often reproduced in sci-fi productions, but guess what, that is not a living human, it lacks that something, which we do not know exactly what it is or how to define it but which we call life. The same is true for trust at the level of a society, without it, no matter how much we may think things are going well they are in fact not going at all. Just because you have two hundred seventy one thousand policemen at every building entrance, six quintillion laws and millions of judges to enforce the law does not mean that a society functions as it should. If a society cannot function without a single policeman then it does not function at all. And perhaps most importantly, trust must be the principal bond of democracy. The techniques of tactical voting are always used by the establishment to maintain their power, but if we were talking about a living society then those uninterested would not go to vote, while those interested would do their research well beforehand to make sure that those they vote for are the most competent, acting with responsibility but above all with the trust that other people will do the same, accepting the limit of the power they have without trying to institutionalize or objectify everything, always

choosing the smallest risk, and every time refusing the empty segment that remains after we subtract from the whole that which affects us, the things over which we have no power. Not in the sense that they will vote for the same candidate but that they will do their research and vote for the one they consider the most competent. But for that we need a post-nihilistic society and we end up where we started.

Using foolishness

A healthy society shows its strength through the ability to treat absurd ideas as absurd. When someone makes an apology for a clear evil, the natural reaction of an educated majority consists in indifference, rejection, or social ridicule. Ideas that contradict historical reality and human values fade through lack of relevance, like a foreign organism in a body with functional antibodies. The public space thus becomes a natural filter, and stupidity exposes itself.

Institutional intervention upon discourse starts from an uncomfortable assumption: the existence of a large mass of people incapable of distinguishing good from evil. The state that silences such discourses implicitly conveys a lack of trust in its own society. Yet the same institution accepts this mass of people as a legitimate political actor when the stake is the vote. Ignorance becomes tolerable in campaigns, useful in rhetoric, and exploitable electorally.

The appearance of moral censorship on the theme of the most evident evil in history functions as an ethical

screen for the accumulation of power. Real education, the one capable of neutralizing genocidal ideologies through critical thinking, would produce citizens difficult to manipulate, difficult to mobilize emotionally, and difficult to control. Such an outcome contradicts immediate political interest. Therefore, the chosen solution consists in silencing the symptom without treating the cause.

The invocation of moral protection becomes a selective instrument of the state, activated when discourse escapes control and suspended when the same mass of people provides electoral capital. The same citizens considered vulnerable to extreme ideas gain political value during campaigns, where simplification, emotion, and quick promises become common language. Power relies on this double standard, public danger in debate, legitimate resource at the polls.

Why is such a reform necessary

Modern politics suffers from a condition we might term 'political thrombosis': the formation of entrenched power centers that obstruct the healthy flow of governance. Just as blood clots block circulation in the body, political parties and special interests coagulate power, leading to systemic paralysis and decay. Lotocracy is the proposed anticoagulant, a radical intervention designed to dissolve these blockages and restore fluidity to the body politic very strong anticoagulant would be lotocracy, which would prevent

the formation of these political cysts by ensuring the complete turnover of politicians every four years.

Opponents of this idea will argue that democracy requires the representation of the people's interests, and since we are all different, each of us must be represented in parliament by someone we have chosen. This, they say, is how democracy functions.

I will address this objection later. For now, I wish only to point out that the primary objective of a political party is not the representation of the electorate in parliament, but rather the winning of the next election.

The current electoral system operates under the following assumptions. In society, there are various groups pursuing different interests. From the outset, the multiparty system divides people. As a result, certain citizens, motivated by selflessness and devoid of personal ambition, choose to run for office in order to secure a seat in parliament where they can represent the interests of those who voted for them.

Those who vote are assumed to be attentive, well-educated, capable of resisting manipulation, responsible, and actively involved in public life. The press, considered the fourth estate, is expected to maintain its integrity in the face of political pressure and to deliver clear and unbiased information.

As for the votes themselves, it is taken for granted that it does not even matter who counts them, for only the citizens' stamp will determine the outcome.

Why is the multiparty system dysfunctional

Let us therefore start from these premises and from Kafka's saying, which I would complete, a fool is a fool, many fools together form a political party, a religion or a company, let us take them one by one. Religion is the nest of conservatism, the religious virus is always retrograde, philistine, resistant to change, fearful of the new, an opponent of progress and forever on guard to keep alive certain aspects of perishable reality which have not passed the test of time. In both a company and a party, no action or thought will be accepted if it places good, ethics, principles and solidarity before the only aspect that truly matters, profit and elections. If good coincides with or arises on the path toward profit or winning elections, then it will be checked off, if it does not appear, it will be omitted, and if evil appears on the horizon, then not only will good be ignored, but evil will actually be embraced. I am not describing unfortunate examples from the past that reinforce my position, I am describing the way any company or party operates. It was never a matter of diabolical people leading parties and companies using such tricks and succeeding, because these are not tricks, but the very mechanism by which companies and parties function. The only times when parties have truly worked were when people, at the end of their strength, drained of vigor and zest for life by the bourgeoisie, fought to reach parliament with the thought of representing the interests of their fellow class members, only hatred toward the rich, completely justified, determined them not to abandon their principles and not to stop fighting once in power. But after things settled down, and hatred diminished and determination weakened, both the principles and the intransigence of

the elected also faded. Even though I lean to the left, I still remain a heretic, and I must admit that as with all other parties or political movements, also in the case of the socialists who made our society possible with its scrap of meritocracy, who fought for the rights of those who truly had nothing, and when I say nothing, I mean nothing, not little, they operated with the same mechanism as all other parties, any idea or action that did not bring votes, no matter how noble or brilliant it was, was left behind or even thrown away.

Thus, the only way political parties and corporations have managed to function until now has been by placing personal interests above those of the citizens. In Kantian terms, both base their entire existence on two types of hypothetical imperatives: the imperative of skill (the goal does not matter, only the achievement, the ones positioned at the base of the pyramid), and the precept of prudence (one's own happiness matters at any cost, the ones positioned at the top of the pyramid).

Politics should not be the art of compromise but the art of negotiation. And negotiation should not mean the division of power between those who already hold it and those who seek to gain it. Rather, negotiation should take place with reality itself, between prosperity and method, meaning between prosperity and how we can make the proposals for prosperity possible in a resilient and sustainable manner.

Unfortunately, at present, politics means only the negotiation of power. However, as we will see, within a lotocratic organization, groups will no longer compete for power, for they will no longer be divided. Instead, they will strive to find solutions to emerging problems in

a way that prosperity is pursued only at the price of its possibility.

Politics would no longer be for or against prosperity, as it is today, where privileged groups seek to preserve power and wealth. In a society with differences but with an awareness of a shared humanity equal from birth, debate would be truly directed toward the challenges posed by the development and maintenance of general prosperity.

Why politicians can’t think

Through parliament pass obscure and dubious persons, classical illiterates, functional illiterates, mobsters, businessmen with state ties, extremists, fossils, individuals who have never spoken or who have spoken every time they had the chance but had nothing to say, people coated with a veneer of erudition thinner than the melanin of their neurons, individuals as obedient as can be or even brilliant minds who spent a lifetime regretting their foolish step into politics. The role of senators and deputies is to initiate legislative proposals, an activity that citizens can also carry out, but I do not think it is appropriate to leave it exclusively in the hands of citizens, it is good that the right of initiative remains with the parliamentarians as well, but I want to say that if starting tomorrow we were to replace all politicians with scarecrows, from the perspective of legislative initiatives we would not suffer at all, the prerogatives of politicians that would be good to remain temporarily in their responsibility are the creation, debate, and voting of laws. This is all a senator or deputy should do, to debate and to vote, and then

what would be the main quality they would need, outstanding professional achievements in their career, I spoke in the chapter dedicated to education about the distinction between education and professional training. And then we conclude that the main quality of deputies and senators is the ability to think and not professional training, a doctor elected to parliament as a deputy will not vote only on laws from his field of activity but from all fields and his relationship with those fields will be the same as that of an individual without any profession and those respective fields, and then if the profession does not help at all, the only thing that makes the difference remains the capacity to think and the people to whom we would offer the right to propose, vote, and create laws should be chosen according to this consideration.

Let us not forget, the ultimate goal of every political party is to secure its electorate by radicalizing it around a rhetoric.

Nevertheless, we must note that the difference between a true professional and a failure, as most parliamentarians are, lies in the profoundly human and valuable experience of having mastered a field. More precisely, a person who has become a master in one niche of reality understands that there are satisfactions beyond immediate gratification, such as a bribe. In fact, unable to grasp this, the failed man will always choose the bribe, his only hesitation being the fear of legal punishment. But since all the very wealthy, and politicians in particular, stand above the law, that punishment remains purely theoretical. Of course, even a good professional is not guaranteed to resist theft or corruption; yet the chances of him not taking that path are far higher. In fact, only he offers any chance at integrity, for in the case of the failure the chances are

zero.

Democracy it’s a sacred lie

The absence of a dictator does not necessarily mean we live in a democracy. In fact, the idea of democracy has become a kind of dogma, a belief blindly accepted and rarely questioned. Most often, democracy is presented in an idealized, almost metaphysical form, as if it could work in any context, and if something goes wrong, it’s never democracy’s fault. Instead, the blame is placed on poor education, on the people, or on any other external factor.

Democracy is treated like a sacred, ultimate truth, one that should not be modified or disturbed. People are expected to “self-domesticate”, meaning they must repress their instincts, their beliefs, and their real freedom just to be accepted within this social “truth” called democracy.

But in nature, no animal is domesticated for its own benefit, only for the benefit of its master. We can compare this to how a virus takes over the body of a host, turning it into its own tool. Could we really believe that humans are somehow exempt from these laws of nature? Personally, I am extremely skeptical. Only in a dualist spiritual vision, where the soul controls the body, could we imagine something different, but I do not wish to go in that direction here.

So, we are left with two options:

1. The individual loses all humanity, becoming a kind of “social vegetable”, meaning a person fully

adapted to the system, but without any authentic inner life

2. Democracy is not actually ruled by the people, but by a very rich and powerful elite, the so-called “establishment”, which controls the masses through “bread and circus”, meaning through superficial entertainment and consumption

Democracy is not an absolute, universal truth. It is merely a tool, useful but clearly limited. The problem is that people are afraid to improve it when the situation demands it. Why? Because they are afraid to lose the little, they still have. But this fear often leads to stagnation or even decay.

It is like a seriously ill person who has a chance to be cured through a risky surgery, but chooses not to take the risk, and so their condition gradually worsens. Democracy is indeed a powerful instrument, but it cannot change the nature of reality. And unfortunately, that reality is conflict.

Every person is unique, and in our individuality, we can sometimes find common ground that allows us to live together. However, sometimes the differences are so large that coexistence becomes impossible. When two or more fundamentally opposing freedoms appear, one of them will eventually dominate.

This is not a question of good versus evil, but simply the fact that fundamentally opposing freedoms cannot coexist in a real democratic space. The war between them may be open or subtle, but it is inevitable. And even if a period of “peace” follows, it will last only until a new opposing force arises.

The nature of humans, and of nature itself, is war. And war does not mean only the destruction of the body, but also the destruction of the mind of the opponent. The difference is that, in democracy, wars are mostly fought on a mental level, through propaganda, ideology, and manipulation. In this sense, democracy resembles totalitarianism, since it too cannot tolerate freedoms that contradict its essence and its balance of power.

So the essential question arises, can democracy exist within a group of compatible freedoms? The answer is yes, but only under certain conditions:

1. Controlled Immigration

For democracy to work, there must be a certain degree of social and cultural homogeneity. If the groups are too different in values, expectations, or lifestyles, strong bonds cannot be built. The resulting chaos is not just an issue of organization, but one of fundamental incompatibility.

2. Equality and Limiting Excesses

Democracy cannot function properly as long as there are individuals or groups that are far too rich and powerful. The ultra-wealthy inevitably rise above the law, because they can buy justice and political influence. Moreover, super-wealth brings with it a kind of super-freedom, meaning unlimited access to resources and decisions.

But in an interconnected world, this super-freedom for some transforms into super-limitations and super-poverty for others. This is not about myths or conspiracy theories, it is a clear causal relationship: where some win enormously, others must lose. “Win-

win” scenarios are possible, but only on a small scale. On a large scale, they actually hide a collective loss (loss-loss).

3. Education Based on Critical Thinking

The last essential ingredient is education, but not just any education, one that develops critical thinking. This mean learning to analyze ideas, information, and systems without blindly accepting them just because that’s how it’s done. Beyond mathematical, artistic and spiritual thinking, critical thinking is the most important. It is the most equal of all equals, because without it, we cannot build any free, functional, or just society.

And above all else, perhaps most importantly, we must abandon the futile attempt to resist the harshest aspect of reality: the inevitability of war.

Modernity myth of the universal law

There is a sickness of the spirit that plagues modern society, a paralysis masked as virtue: the religious fear of setting a precedent. We are told to draw inspiration from the law, but we are conditioned to become its slaves, incapable of acting when life, real, brutal, and unpredictable, demands that we do so. And life does not ask; it demands. It pushes us to cut into living flesh to save the organism, but we stand with the scalpel trembling in our hands, terrified that we might normalize crime. This cowardice is the real cancer. To not act for fear of falling into one extreme is to have already been swallowed by the other: the extreme of non-involvement, where death makes itself comfortable.

The degeneration of a courageous act remains a valid fear, but a Übermensch, in a post-nihilistic society, understands the value of his actions without falling into extremes. That is why it is imperative that every individual be brought to a minimum threshold of understanding, for these decisions must not be made only by the elites, but by each person individually. And when it is necessary, every person must be willing and prepared to cut into living flesh, but only as much as is necessary, and only when it is necessary. Otherwise, if we neglect this threshold, man will become religious, implicitly dogmatic, and will be swallowed by extremes. We find ourselves always between two extremes, proving incapable of making decisions with our own minds. A Übermensch, however, will make the decisions he deems good through the prism of his courage, and he

will understand what is good and evil based on his experience and his understanding, raised to that minimum threshold. This is the man who is inspired by laws, but not as their slave, but as their master. He knows that from the moment he refuses to act where he must, his life has been extinguished, and what follows is merely a prolongation, an empty echo, an intermediate period between the moment he died and the moment he will disappear completely. Because life is not worth living under just any conditions.

We must understand a truth: every law is a necrotic act. It is a photograph of a past understanding, a rule torn from a context that no longer exists, then mummified and imposed upon the living present. Reality is a flux, an ever-changing organism, while the law is a rigid dogma, a museum piece. To claim that you can judge the infinite complexity of the present using exclusively the dead tool of the past is not prudence; it is madness. Therefore, the conflict between the living man and the dead law is inevitable and necessary. True morality lies not in worshipping the fossil, but in having the courage to act in the spirit of life.

The law is a guiding pillar, but too often its light does not shine where we need to go. We are then forced to step into darkness, into that shadow of the law where rules no longer have any value. Think of the police officer who hears a scream and breaks down a door without a warrant. A coward would never do it, for he would protect his career. But this man bets everything on a single act of courage, risking becoming a criminal himself if his intuition has deceived him. Think of the doctor who, seeing a patient dying, performs a forbidden maneuver that saves him. Had he failed, he would have been a criminal. By succeeding, he is a hero. In that

moment, they were alone: alone with their conscience, alone before the risk of being condemned by a world of run-of-the-mill. For an idiot breaks the rule out of stupidity, a mediocre person respects it religiously, but a genius knows exactly when to disregard it. As the population is kept in a state of ignorance through the perpetuation of the master-slave relationship, most people would not be capable of resorting to such actions, being taught, or rather conditioned, to respect the law, but never to apply it, with its inherent limitations. And those around them, limited, dogmatic, and religious in their own right, would always consider such an action to be inconceivable. The examples I have given are well-known and often reproduced in books and films, but consider that reality has an endless unfolding, and the confluence of circumstances can always give rise to new situations, however simple they may seem to understand. In reality, a generalization of this attitude over the entire course of human life can only be understood and practiced by a society of Übermensch who have managed to overcome nihilism.

And inevitably, the voices of the fearful will rise, the defenders of a stone-like order, screaming: "Anarchy!". And this is where the false myth of modernity comes into play: the absurd objectivity, the linearity and the absolutism of dogmas that must exist regardless of context. Contemporary society was built on the illusion that human life can be governed by universal and impersonal laws, like the laws of physics. This is the fundamental error. While in science a cause produces the same effect endlessly, in human existence the possibility of a situation repeating itself identically is practically zero. Every moment is unique, and every decision is a creation. In that case, the very "fear of precedent" becomes a ridiculous phantom. To try and

judge the living and unpredictable present by referencing laws torn from the past, laws that were killed, eviscerated of life, and then taxidermized to be beautifully displayed in the showcase of the penal code, is an act of profaning reality. Society is paralyzed precisely because of this false idol, becoming incapable of distinguishing between a criminal who uses precedent as a pretext and a hero forced by a unique context to act. Their fear is not of chaos, but of the terrifying responsibility of judging, of living without the comfortable shield of a universal rule that thinks in their place.

This visceral reaction is not, in fact, a plea for order, but a symptom of the deepest human terror: the fear of freedom. The law, the dogma, the rule, the protocol , all of these form a comfortable psychological shield. It is the shield of mediocrity. If you hide behind it, you cannot be held personally responsible. "I was just following orders," "I was following procedure" these are the mantras of the man who has relinquished his own conscience in exchange for safety. To ask them to judge for themselves is equivalent to tearing away this shield and leaving them naked before responsibility. Obviously, they will scream. It is the scream of the slave who is offered a freedom he does not know how to, and does not want to, manage.

Therefore, we must dissolve the master-slave relationship, in which some people never think, while others think for them all the time. We must find a middle way, and this middle state must not be understood only by the elites, by those in positions of power, only by those whom society permits to think, but by each individual, because:

EVERY man must become the judge of his own life. EVERY man must have the courage to think. EVERY man must be his own philosopher and master.

P.S. The goal is zest for life, and we have to avoid trading priceless things, because if you trade them, no matter the outcome, it always will be a lose. If you want a mansion, you will be happier after you get that mansion, but you have to trade your zest, so to act against what you consider to be good, you will never be able to enjoy it. And as a society, of you want to prosperous, but in order to get that prosperity you have to trade your ideals, the prosperity, even measurable and quantifiable, will worth nothing, and numbers shouldn't lie you, because they will be empty.

Methode

Let us look to biology for the most brutal example: botulinum toxin. It is, without a doubt, the most lethal biological substance known to humankind. The theoretical calculations are chilling: only about 500 grams of this toxin, if perfectly isolated, aerosolized, and ideally dispersed, would be enough to kill the entire population of the planet.If we were to apply the logic of “fear of precedent” or “fear of power” to this substance, we would have to destroy it, forbid any interaction with it, and run away terrified. And yet, reality tells a different story. What, in an uncontrolled amount, means

extinction, when isolated, microscopically dosed, and administered under strict supervision, becomes a miraculous medicine for muscle spasms, chronic migraines, or aesthetic procedures.The difference between a weapon of mass destruction and a beneficial treatment lies in the mechanism of control and delivery. Exactly the same principle applies to political power. The democratic obsession with diluting power, fragmenting it until no one can make a clear decision, is the panicked reaction of those who do not know how to “dose” the toxin. We should not fear associating power with a single person, a President with real decision-making capacity, as long as we understand that the danger lies not in the person or the position but in the context in which they operate.We can give a leader the “toxin” of absolute power to heal society, under one condition: that we have the “perfect syringe.” If we possess infallible oversight mechanisms that isolate decision-making from abuse the way medicine isolates the therapeutic from the lethal effect, then the fear of precedent becomes irrelevant. Concentrated power is not the enemy; the enemy is the lack of a sufficiently strong control mechanism to keep it in check.

The mechanism that transforms this "poison" of absolute power into a safe medicine is Universal Digital Identity and Instant Referendum. In a post-nihilist society, technology forms the backbone of political accountability.

The process unfolds as follows: After creating a unique and secure digital ID for each citizen, the President is elected classically, through popular vote. He begins his term as an administrator with limited powers, checked by Parliament (elected by sortition) and standard mechanisms. Yet reality is fluid, and bureaucracy can become a deadly brake. Crises, systemic blockages, or historic opportunities may demand swift, surgical action beyond the slow procedures of ordinary legislation.

At that point, the Empowerment Mechanism intervenes. Citizens, not politicians, can initiate a fully digital referendum to grant the President power to override bureaucracy.

- Initiation: A number x of digital signatures (an initiative quorum) is needed to trigger the procedure.
- Vote: Once triggered, the referendum occurs rapidly via the digital system. For extended power to be granted, the will of 50% plus one of the entire population (not just those voting) is required. This ensures indisputable legitimacy.

If the people decide, the President receives the full keys to the state. He can issue decrees with immediate force of law, cutting through Gordian knots of bureaucracy. But with this absolute power comes a Sword of Damocles hanging over his head, suspended by an extremely thin digital thread.

If power "goes to his head," if he becomes abusive or incompetent, the people need not wait 4 or 5 years to

sanction him. The mechanism works in reverse, far more brutally and faster.

- Alert Quorum (y): If y citizens digitally sign a no-confidence motion, the dismissal referendum is automatically organized.
- Political Execution (z): If z citizens decide on revocation, the President is dismissed that same day.

The same thing could be applied to laws as well, with a number x of digital votes to initiate a law, which would pass if y votes are reached, regardless of whether the law is constitutional or not.

This is society's immune system. The President holds all power, but his mandate renews practically every morning as long as the people choose not to dismiss him. He can override any bureaucratic law, reorganize institutions overnight, take radical economic measures, but one law stands above all: the Digital Referendum Law.

This is the constitution's "red line." He cannot annul the mechanism that controls him. Also, his "above the law" power applies to administrative and political procedures, not fundamental natural rights: he cannot override laws prohibiting murder, theft, or violation of personal bodily integrity. Otherwise, he is a Dictator in the Roman sense, a magistrate with full powers appointed to solve a problem, revocable instantly by those who appointed him.

The fear of precedent vanishes when the tyrant can be disconnected from power by a simple collective "click," before causing irreversible harm. Thus, power is

no longer a privilege but a crushing responsibility, assumed under the ceaseless gaze of a master who never sleeps: the connected people.

LOTOCRACY: THE FIRST GENUINELY MODERN POLITICAL SYSTEM

For two thousand years, humanity has not taken a single meaningful step forward in political thinking. We remain trapped in the Greek invention of democracy, refining its mechanisms but never questioning its fundamental assumption: that we must elect our leaders. We tinker with campaign finance, debate term limits, experiment with proportional representation, but these are modifications, not innovations. We have convinced ourselves that technical refinement equals progress, that adding complexity to a flawed foundation somehow transcends it. It does not. The step forward we must now take is not a return to ancient sortition, not a nostalgic revival of what the Greeks discovered and abandoned. The step forward is the construction of an entirely modern metanarrative that addresses the root cause of societal fracture itself. While the Greeks used lottery selection as a practical tool, they lacked the philosophical framework to understand why it worked or how to make it sustainable. Schlotism provides that framework, being a genuinely new political philosophy, one that has never existed before, because it requires accepting something that no previous political system has dared to accept: that there is no absolute political truth, and that this absence of absolute truth is not a problem to be solved but a reality to be designed around.

Before we can understand why lotocracy requires

Schlotism, and why Schlotism enables lotocracy in ways the Greeks never imagined, we must first understand how humans interpret reality and why our current political systems amplify rather than resolve our fundamental interpretive differences. All animals interpret the world through sensory input, building models of reality from fragments of information their biology allows them to capture. A dog experiences reality through scent in ways we cannot fathom. A bat navigates through echolocation we cannot perceive. Each creature constructs its truth from the data available to it. Humans are no different. We receive sensory input, process it through biological and cultural frameworks we inherited and developed, and construct an interpretation we call reality. But here is what we have failed to recognize in politics: these interpretations are not illusions. They are valid within their own internal logic. Consider the famous drawing that appears as a six when viewed from one position and a nine when viewed from another. Neither person viewing that figure is objectively correct in any absolute sense. Both are correct within the frame of their perspective. The number they see is not a hallucination. It is a genuine interpretation of real data, constrained by position, context, and the causal chain that led them to that particular vantage point.

Is this relativism collapsing into meaninglessness? No, it is recognition that truth operates through frameworks, and that multiple frameworks can be internally valid while producing incompatible conclusions. Each person's political framework emerges from a causal chain of biology, upbringing, experience, trauma, education, and choice. You did not select your genes. You did not choose your parents, your birthplace, your initial language, your early experiences. These

elements shaped the framework through which you interpret political reality. When two people disagree about justice, freedom, or the proper role of government, they are not simply choosing to be stupid or evil, but interpreting different segments of the same vast causal chain, emphasizing different data points, weighting different values based on different positions in that chain. One person sees a six. Another sees a nine. The figure itself has not changed. Only the position from which it is viewed.

What Schlotism recognizes:

- All moral and political beliefs are framework-dependent constructions, not discoveries of absolute truth

- There is no "view from nowhere," no god's-eye perspective from which to arbitrate between competing frameworks

- Each person's framework emerges from a causal chain they did not fully control, making moral certainty about one's own positions suspect

- We are each interpreting different segments of the same causal chain, and these different interpretations are often internally valid even when mutually incompatible

- Political disagreement is not primarily about stupidity or malice but about occupying different positions in the web of causality that produces human belief

What Schlotism does NOT mean:

- It does NOT mean all divisions will disappear, humans will always disagree because we occupy different positions in causal reality and weight values differently

- It does NOT mean we abandon commitment to our own frameworks, holding beliefs and fighting for

them is necessary for meaning, action, and flourishing

- It does NOT mean we cannot judge frameworks as better or worse, some are more internally consistent, more predictively successful, more conducive to human wellbeing, even if none are absolutely true in a cosmic sense

- It does NOT mean we stop opposing ideas we believe harmful, we oppose them vigorously, but without the delusion that we possess absolute truth and our opponents possess absolute evil

What Schlotism DOES mean for politics:

- It dissolves the artificial division of humanity into tribes that treat political disagreement as cosmic warfare between good and evil

- It reveals that current left-right tribalism is not a natural feature of human difference but an artifact of electoral systems that reward simplification, demonization, and the pretense of absolute certainty

- It eliminates the monopolization of truth, where each side claims exclusive access to reality and brands all opposition as not merely mistaken but morally corrupt, stupid, or insane

- It transforms politics from religious warfare into honest, vigorous competition between frameworks, where we argue passionately for our positions while acknowledging we argue from within a framework, not from a position transcending all frameworks

This may seem counterintuitive. How can a framework that accepts winners and losers, that permits genuine disagreement, that refuses to pretend everyone is right, possibly reduce division rather than amplify it? The answer is that Schlotism does not aim for the false peace of pretending differences do not exist or do not matter. It does not aim for the mollifying compromise that satisfies no one. It aims for honest, serious, honorable competition. The current system produces artificial unity by forcing citizens into two mega-tribes, each convinced of its absolute righteousness, each treating every political question as a test of tribal loyalty, each demonizing the other as not merely wrong but evil. This is not serious competition. This is theater. Schlotism produces real competition by removing the incentive to demonize. When you recognize that your opponent's framework is internally valid even though you oppose it, when you accept that they arrived at their position through a causal chain they did not entirely choose, when you acknowledge that you yourself do not possess god-like certainty, you can oppose them fiercely without treating them as demons. You can win without claiming cosmic vindication. You can lose without feeling you have betrayed absolute truth.

This is the genuinely modern innovation Schlotism brings to politics. The Greeks used sortition, but they did so within a framework of cosmic truth. They believed in natural law, in gods, in objective virtue accessible to reason. When they selected citizens by lottery, they did so believing that any citizen could access and implement the truth. Schlotism operates without this metaphysical foundation. It recognizes that there is no cosmic truth to be accessed, only frameworks to be constructed and tested. This changes everything. It means lotocracy is not simply a mechanism for preventing corruption or

ensuring representation, but the only political system compatible with the recognition that political truth is framework-dependent. Career politicians must pretend to possess absolute answers because their survival depends on convincing voters they have found the one true path. Randomly selected citizens, serving briefly, have no such incentive. They can acknowledge uncertainty. They can change their minds. They can recognize the validity of opposed frameworks while still making necessary decisions. They can govern without the pretense that they govern from a position above all frameworks.

What lotocracy creates is a system where those selected execute what the majority of active civil society genuinely considers right. Technology now permits direct civic engagement at scale in ways impossible in any previous era. Citizens can debate, organize, petition, and make their preferences known continuously, not merely once every few years in a voting booth. But here is the crucial recognition that our current system obscures: not every citizen needs to be politically active, and this is not a failure of citizenship. There are passive citizens who fulfill their civic duty through the taxes they pay and the value they contribute to society through their work, their families, their communities. There are also active citizens who engage deeply with political questions, who organize, who debate, who shape the discourse. Both are equally valuable. Both are necessary. The passive citizen who builds, who heals, who teaches, who creates is no less a citizen than the active one who attends council meetings and writes policy proposals. Our current electoral system pretends otherwise, guilt-tripping the disengaged while offering them only theatrical choices that change nothing. Lotocracy accepts the reality of differential political engagement and builds it into the system rather than pretending it does not exist.

Under lotocracy, politicians, or rather, the randomly selected citizens temporarily serving in legislative roles, can no longer capitalize on artificial polarization to secure votes, because there are no votes to secure. They cannot isolate populations into tribal camps and feed them simplified, emotionally manipulative messaging designed to activate fear and loyalty, because their position does not depend on activating fear and loyalty. Their discourse cannot be stupidly fragmented into poll-tested soundbites designed

to appeal to the largest number of the least informed, because they are not trying to win elections. They simply represent society as it actually is, in all its complexity and disagreement. Civil society becomes truly alive, not a dormant body that awakens only to vote and then returns to sleep while professional politicians govern in darkness. It becomes a living organism where the brain makes decisions but is powerfully influenced by the gut, by the nervous system throughout the entire body, where every cell has something to say, not just the cells of the brain. The randomly selected legislators become the brain that processes and decides, but they process input from the entire body of active civil society, from citizens who care enough to make their voices heard. This is not direct democracy, where every citizen must vote on every question, and shouldn't be, because is representative democracy finally made honest, where representatives actually represent rather than perform representation while serving donors and party machines. It is time to take the step toward a society where each citizen becomes master of their own life and begins to think with their own brain, rather than outsourcing thought to professional politicians who think only of their own survival.

What exactly is lotocracy?

By lotocracy we mean a new electoral system in which political parties are abolished, along with elections for the legislative power, that is, for the Senate and the Chamber of Deputies.

Every four years, every citizen who is clinically and psychologically healthy, has no electoral restrictions, and, most importantly, **has successfully passed the school-leaving qualification (BL) examination**, will be automatically entered into the lottery. However, any individual selected will retain the right to decline participation, provided a serious justification is presented.

It is worth insisting here on the significance of the school-leaving qualification. An efficient educational system is not one that merely produces competent professionals for the labor market, but one whose graduates, each and every one of them, acquire the intellectual and civic capacities necessary to ensure that, should they one day be entrusted with the leadership of the nation, they would be able to leave it at least as well governed as they found it.

The minimum age will be 25 and the maximum age 75. The lottery will be completely random. X times the necessary number of candidates will be drawn.

In the following two years, those selected will undergo the necessary courses for training in public administration, during which time the pool will be gradually reduced to twice the number of required positions. Those already holding degrees or with exceptional merits in private administration will be exempted.

At the end of the two years, there will be an eliminatory exam after which only the required number of candidates will remain. They will then begin their mandate.

It is essential that the lottery be entirely random

because only in this way can we eliminate the greatest danger to democracy, the coagulation of power.

It has been said that the best leader is the one who does not wish to lead, and we can understand the reasoning behind this idea.

If we begin to regard political duty in the same way we view military duty, whom would we choose between a doctor who voluntarily gives up his profession to enter politics and a highly respected and beloved doctor who, in turn, loves his profession and has absolutely no reason to abandon it in order to become a legislator?

And yet, when chosen, he responds to his social duty. Just as in the case of a military calling, he answers the political calling, steps forward to do what must be done, and then returns to his original field, the one he never wished to leave.

For the executive power, the Government, specialists will be needed, thus lotocracy will no longer be able to yield results because ministers must be chosen through meritocracy, and then a method will be sought by which members of the government will be selected, a solution must be found so that the most suitable citizens can reach the positions where they are needed. If within the two chambers of the legislative power there would be a need for a continuous flow and a complete change every four years of all politicians, in the Government the procedure could be different because if a minister proves to be useful the DIGITAL vote of the people could keep him in office indefinitely. One possible method for selecting ministers would be for them to be proposed by citizens and from among several proposals the one who manages to gather the

most support will obtain the ministerial seat or even that of prime minister. ATTENTION, NO MATTER HOW MUCH SUPPORT A PROPOSED CITIZEN HAS, HE WILL BE PROHIBITED FROM CONDUCTING ANY ELECTORAL CAMPAIGN. However, this is one possible method, through debate who knows how many others we might reach.

It may seem like I am contradicting myself, but the option would remain for ministers to be chosen from among parliamentarians. It would remain an option, yet I believe it would be better if proposals came directly from the population. And both a parliamentarian and a minister, through exceptional merit and proof of their good work, could be maintained in office by an digital vote of the entire population, let us say, with a minimum threshold of 70 percent. If, by some extraordinary chance, all those elected proved highly competent, the same parliament and government could remain in place for decades. Naturally, even if re-elected, at the end of his or her mandate each politician would retain the right to step down, should that be their wish.

Another regulation of lotocracy would be that no selected citizen will be allowed to choose as adviser any relative of degrees one, two or three or a long-standing friendship that can be proven.

There will also be parliamentary officials, certain advisors, secretaries, lawyers, and legislative experts, as well as technical staff, who will be employed by the parliament through competitive selection but will not be elected. They will undergo examinations overseen by a new branch of the judiciary or by audit companies. However, every four years, their positions will be re-evaluated, and they will be re-examined by the same

audit companies.

Elections will be maintained only for the position of president and that of local mayor and candidates must be independent, and they will be prohibited from any form of political propaganda or advertising, the only method of promotion will consist of a profile created which will be displayed in specially designated places through which citizens will be able to know the candidate. The president must be granted relatively large power because he will be elected directly by the people and therefore the power must be transparent and the chart of its division easy to understand.

In the case of mayors, there will be two types of promises made: **Normal Promises** and **Legalized Promises**.

Regarding **Normal Promises**, the mayor will have the freedom to promise absolutely anything without any foundation. In the case of **Legalized Promises**, the mayor will have to commit **in writing** that they will see all promised items through to completion. Failure to do so will result in them being **held accountable under the law**.

They will be absolved of an unfulfilled promise only in the event of a **natural or other catastrophe** that occurs during their mandate and makes the realization of the promised items impossible. However, in the absence of such events, which are rare anyway, the entire responsibility will fall upon them. This is because they were initially granted greater power to act above bureaucracy, and their campaign promises should have been thoroughly documented in a way that anticipated potential problems arising during execution.

These rules will also apply to presidents to some extent.

P.S.

This proposed structure for Lotocracy is the ultimate political expression of the Axiom of Anti-Dogma. It recognizes that the current multiparty system has ossified into a rigid, self-serving religion where the goal is the retention of power rather than societal Utility. By introducing the element of chance (the lottery) combined with a strict competency filter (the school-leaving qualification), we transform governance from a career for the ambitious, who are prone to corruption and dogmatic stagnation, into a fluid, functional Tool for administration. This mechanism dissolves the "coagulation of power" that threatens the health of the Organizational Code, ensuring that the state remains a servant of the collective Zest for Life, rather than a parasitic entity that feeds upon it.

The withering of political ambition

The entire framework of a Lotocratic system is designed to make the accumulation of personal power through public service an impossibility. Legislative positions are filled by a random lottery, severing the connection between ambition and appointment. Strict limitations on wealth prevent the conversion of public service into private fortune.

This environment cultivates a culture where traditional political ambition is viewed as a sign of a lack

of inner substance. The desire to rule over others is seen as the mark of a person who cannot create anything of value themselves. The citizen who is truly alive, filled with the "zest for life," finds their fulfillment in the act of building, designing, and improving the world around them. Their focus is on the tangible project, the beautiful outcome, the elegant solution. The idea of seeking a title or a position of authority is a distraction from this more profound and satisfying work.

The leaders who emerge to guide projects are therefore architects, not aspiring politicians. They lead because they have a clear vision for a specific task. Their authority is temporary and earned through the respect of their peers for their competence and dedication to the shared goal. Since there is no higher political office to be won through this work, the concept of building a public "image" for future election is rendered illogical. The project's success is its own reward, a testament to the creative impulse that drove it. Any influence gained is tied directly to the act of creation and fades once the project is complete, ensuring a constant and fluid state of civic leadership.

The genesis of a project: the civic impulse

Every project begins as an impulse within a single citizen. It is the recognition of a need, a potential for improvement, or a flaw in the communal fabric. This initial insight is not a complaint to be filed or a problem to be delegated. It is an artistic or scientific challenge. The citizen sees a disorganized public space and feels the impulse of a planner to bring order and beauty to it. They identify an inefficiency in a local service and feel the drive of an engineer to redesign it for the common good.

This individual becomes the first architect of the solution. They do not wait for a government committee or a political representative to initiate action. They take it upon themselves to draft the initial blueprint. This act of conceptualization is a purely creative one, driven by the "sincere conviction that they ought to be done." The project is born from a personal sense of responsibility and a desire to contribute a tangible good to the community. It is a direct expression of a person's engagement with their world, an application of their unique skills and vision to a shared problem.

The Confluence of Will: From Blueprint to Collective Action

The initial blueprint, once formulated, is shared within the community. It enters a public space where it

attracts the attention and energy of other like-minded citizens. A well-conceived project acts as a gravitational center, drawing in individuals who share the same concern or possess the skills needed to bring the vision to life.

This process of gathering support is entirely organic. People join the initiative because they are inspired by the idea and wish to be part of its realization. A proposal to create a new community garden will attract experienced gardeners, builders, and organizers who see the value in the project and want to contribute their talents. The project grows not through a formal campaign, but through a natural confluence of shared will. It gains momentum as more and more citizens recognize its worth and commit themselves to its success. By the time the project is fully formed, it is no longer the vision of a single individual; it has become a robust expression of collective desire, backed by a community ready to see it through.

The Administrator's Role: A Stewardship of the Public Will

The lottery-selected parliamentarian occupies a unique and essential position within this system. They are not a ruler with the power to command or a politician with an agenda to push. Their role is that of a "simple administrator," a steward whose function is to formally integrate the expressed will of the people into the machinery of the state.

When a citizen-led project, fully designed and backed by the community, is presented to the assembly,

the administrator does not judge its merit. The people have already done so. The administrator's task is procedural. They act as a final verifier, ensuring the project aligns with the society's foundational legal and ethical principles. They are the guardians of the commons, confirming that the new initiative can be harmoniously incorporated into the existing social structure.

Their power is one of facilitation. They authorize the allocation of public resources when a project's scale exceeds the community's immediate capacity. They provide the official sanction that transforms a grassroots initiative into a publicly recognized and supported endeavor. The administrator is a ruler with no power to initiate or deny, only the duty to enable. They are the final, quiet hand that helps a project born from the people take its official place in the world the people have built.

A Bridge Toward Lottocracy

An intermediate step toward lottocracy could involve conditioning political office on a degree in a scientific field, such as engineering, medicine, physics, mathematics, or chemistry, supplemented by a minimum number of years of professional practice. The list of universities must be pre-authorized to avoid "degree mills." Additionally, requirements regarding grades and a minimum GPA for entering politics could be implemented. It is true that professionalism does not guarantee good governance, as governing is about ideas

rather than mere method. Nevertheless, an individual must demonstrate many qualities to become a skilled professional, including conceptual understanding, professional honesty, and perseverance. While professionalism does not guarantee good governance, it does guarantee these competencies, which a leader should possess regardless. Thus, the influx of impostors entering politics could be drastically reduced through such a measure. We are not suggesting that a professional from outside these disciplines, such as an artist, cannot demonstrate these qualities, only that in non-scientific disciplines, these traits are much easier to counterfeit.

To repeat for a third time, this measure guarantees nothing. Parties led by career politicians are not desirable; we need lottocracy and an education system that ensures any child graduating high school possesses the necessary capacity to become a leader with thinking complex enough to handle their potential selection. Since politics is about ideas and ideas must be established directly by the population through digital voting regarding laws of general interest, the role of the politician is reduced to a mere formality, more or less. One might ask why we should invest so much in the quality of politicians if they will no longer matter. They will matter because they will continue to create and vote on laws, and they must have the necessary responsibility to choose competent specialists; therefore, their quality must be high.

However, the quality of politicians is not enough. Involvement from the people is also required. It may seem simplistic, but when you can have two safety measures or, put another way, if you can improve a

system from two sides, why improve it from only one? Until now, we had no solution to escape the corruption and mire in which we have wallowed, and now we complain because we have too many? Nevertheless, everything must happen in its own time, and this intermediate measure is a welcome step.

Conclusion

In conclusion, parliamentarians are neither chiefs nor leaders. They are simple administrators. Administrators work with specialists. Their role is to develop the skills necessary to streamline the conclusions of specialists within the bureaucratic process.

A continuous flow of administrators is needed to prevent political thrombosis.

In a society with a high standard of living and education, where the levels of critical thinking, information, honesty, and understanding of causality across as many cases and levels as possible are high, the chances for the existence of goodness and beauty in that society are also very high.

In addition, politics often involves entertainment and emotional appeals. Humans need entertainment, amusement, and adventure, but politics is the last place from which these should be drawn. Politics must, as much as possible, be isolated from emotion.

The risk of corruption in such a society is significantly lower. People are more responsible when

voting, and then if people are responsible at the ballot and responsible in parliament why do we still need lotocracy, would it not be better to let people who want to administer, to do it, rather than send unprepared people there, no. Wealth and power are radioactive material for the brain. They become lethal when left in the hands of someone and only of that person, that is why we need flow and as many hands as possible. The left is willing to put the entire society to the test for the sake of one individual while the right is willing to sacrifice all individuals for the good of society. The left says that society does not matter if the common man is unhappy while the right says it does not matter if the common man is happy if society does not function, two extremes. The left and the right exist but they should not exist outside, in society, to divide us, but inside each of us. Reality contains countless extremes, in politics there is left and right where the left out of progress, equality and idealism drifts into naivety while the right out of utility, pragmatism and efficiency creates the ugliest form of individualism, the intelligent person internalizes the extremes and maintains balance, the religious person externalizes them, chooses one of them and follows it, the left and the right should not divide people into categories so that people are only right-wing or only left-wing but these should be two conflicts inside each person so that outside there are no longer two categories of half-people but a single category of complete people.

If society were to establish and maintain a minimum threshold of education, health, and prosperity, the risk of incompetence would vanish. Such a threshold is not a luxury, but a necessity, without it, not only lotocracy but even democracy itself cannot exist, as I have argued earlier. And so the question arises: if we

could achieve and preserve this threshold, would democracy be enough? The answer is no. On one hand, political and power clots would remain; on the other, political parties would always place their own interests above those of the population, just as a company always places profit above people. If companies cannot yet be replaced by a modern form more in tune with our times and with the understanding of the modern human being, at least political parties could be replaced, successfully, and without giving way to an authoritarian or even totalitarian establishment.

Parliamentarians would weigh each decision according to its value. And value would be understood on the basis of their lived experience. If we could lay the foundations of a post-nihilistic society, each of their visions would remain honest, and that would be enough. Even though in our era we always seek to have decisions justified as objectively as possible, in a post-nihilistic society we would understand that, in certain matters of life, it must be the human being, not the algorithm, who makes the final decision. This is why I repeat the importance of cultivating living thought through the methods I have presented throughout this book, so that the chances of decisions being correct to be as high as possible. And since the likelihood that these individuals would come directly from the broad layers of society, not inheriting their roles, as happens in all democracies, is quite high, they would know the problems firsthand. They would no longer need marketing campaigns to portray themselves as “people of the people,” or representatives of the electorate, because they truly would be.

We do not need politicians to represent our interests, that happened in the past, but simple

administrators. We do not need professionals but intelligent people who can discern good from evil. Being a professional in a field does not recommend you through your professional skills but it is true that simply being a professional in any field denotes discipline and the acquisition of a power to master a niche of reality that a non-professional cannot have. In other words, mastering a niche represents a profound experience that contributes to the overall human experience, maybe not a complete one but certainly much richer than one lacking it. Lotocracy works in an educated society with a high standard of living where whoever would be chosen to administer the country would be a decent choice. Of course, meritocracy is attractive but at its core there is an illusion because far more evils are created by a meritocratic but feudal parliament than by a decent but open one. If being a philosopher means discerning good from evil then we do not need a philosopher king but a society of philosophers where whoever would come to leadership would be a decent choice.

And to those who will say that nothing I have presented so far can be achieved because it would not fit the rigors of the Constitution I answer thus, we see that what is written in law is a simple story which we must respect if it serves us and if it is against us and against nature then we should erase it, change it, let it not be seen.

The conclusions of this book are as follows. The child’s eyes will be opened through the spirit of honesty in which they are raised, through the cultivation of critical thinking, and through the flow of information provided to them.

The impasse of reason is nihilism, which cannot be

swept under the rug but must be confronted and overcome. However, overcoming it is a profoundly personal experience, a path each individual must walk. If not, untreated individual nihilism will give birth to the religion of the masses.

Religion is not intrinsically ontological. It is like a liquid that takes the shape of any vessel into which it is poured. Religion blinds and reduces horizons to insignificant points, trading the present moment for a future one out of fear of facing reality. Even when that future moment arrives, the religious person will either deny it or search for another future for which to sacrifice the present moment.

Religion is the refuge of existential alienation in a soul that has no room to express itself due to the narrowness of its horizons. It also arises from man’s fear of embracing freedom, which forces him to be animated by dogmas and insignificant conflicts. These, while unnoticed within a broad horizon, become in a narrow horizon the only possible simulation of evolution, manifestation, motion, and the adventure that human life needs.

The rational person will carry out their work responsibly, trusting that others will act the same. The educated person will achieve individuality and thus will participate in the creation of the concept.

The creation of the concept will mean that the masses will make conscious decisions, allowing all the difficulties that arise to be addressed in such a way that the zest for life will never fade.

JULIAN SCHLOTERBACK

Justice

In any legal system where there are a thousand laws for the same problem, there is, in fact, no law at all. The abundance of rules produces paralysis, confusion, and a total absence of responsibility, because everyone can find a loophole, an exception, or an ambiguous wording behind which to hide. A state where everything is regulated to the point of suffocation is, paradoxically, a state where nothing works anymore. When the law comes to dominate every gesture, it becomes so fragmented and incoherent that it loses its authority.

That is why we should not be afraid to invest people with real decision-making power. A healthy society cannot be built without trust. When the state, the administration, or the citizens constantly refuse to let

people decide, out of fear that power might be abused, the system enters a catatonic state, a never-ending flight from any trace of subjectivity. We take refuge in laws, procedures, protocols, algorithms, and all sorts of mechanisms meant to reduce human decision-making to zero, as if absolute objectivity were the solution to all our problems.

But this obsession with objectivity is a seductive illusion. No matter how attractive and incorruptible it may seem, excessive objectivity cannot generate progress. At best, it can preserve the current state of things, and we know what preserving means, perfect maintenance of any system is impossible. There are only two real directions: regression or progress. Any attempt to “preserve” inevitably becomes a form of regression, because the world around us moves forward, and a fixed system deteriorates by comparison.

Therefore, what is missing is a healthy subjectivity, the ability to evaluate nuances and contexts. That dimension which no law, no matter how detailed, can ever replace.

A society that fears its own people and locks its decision-making in a labyrinth of rules becomes rigid and incapable of evolution. In contrast, a society that has the courage to empower capable people, demand responsibility from them, and accept an inevitable dose of subjectivity is a living society.

Healthy Subjectivity

A society that abandons healthy subjectivity, meaning human discernment and the capacity to distinguish between good and evil depending on context, inevitably becomes a prisoner of its own rules. Although at first glance a system with many laws may seem safer, more predictable, and more resistant to corruption, in practice it becomes fertile ground for those who know how to manipulate the rules, not for those who want to live honestly.

Where hundreds or thousands of laws are born, a paradox appears: there is no real legislation anymore, only a normative labyrinth where truth, justice, and fairness become difficult to identify without an expensive lawyer. And in such a labyrinth, those who have resources, connections, and time inevitably find loopholes. Those who do not, remain trapped.

The wrongdoer thrives in over-regulated systems because he dedicates his energy to exploring the cracks. The honest citizen, on the other hand, lives in fear, cannot afford mistakes, and often ends up crushed by bureaucracy or procedures. Thus, the excess of laws becomes an involuntary form of protection for the ill-intentioned person, precisely the one against whom legislation was created.

Why?

Because:

1. Every new law simultaneously creates a new loophole. Where there is a technical rule, there is also a technical way to exploit it.
2. The enforcement of laws becomes impossible to standardize. One thousand regulations cannot be

applied even by the state, let alone by the citizen.

3. Justice becomes a technical negotiation that no longer has any connection to fairness, rewarding the better manipulator at the expense of the honest person.

4. A gray area is created, where what is not “explicitly forbidden” becomes allowed, even if it is profoundly unjust.

Therefore, a thousand laws mean only confusion, and confusion is the ideal ground for those who want to evade justice. The honest citizen needs a thinking state, which means healthy subjectivity and a living sense of judgment.

The Curse of Western Society

One of the major flaws of Western society is the caustic rigidity with which it treats life. It has fallen into an extreme where, dazzled by the efficiency of science, it has attempted to apply a scientific approach to what is non-scientific. In other words, it has tried to apply the principles of causality within contexts where causality exists outside of context.

But life itself is causality outside of context, and in its case, almost everything resists precise formulation. Many aspects of life must remain unwritten laws. Not everything can be formulated, not everything must be fixed as in science, and we should not expect the same answers to every question. Life must be allowed to breathe.

Think of a person in great suffering who wishes to

be euthanized. The moment you provide a legal framework for this, you destroy the very backbone of society and mock life in the most abject way possible. In the desire not to offend anyone, the state has come to “comfort” its citizens by euthanizing them.

These tragedies of life cannot truly be put into words, yet I take responsibility for what I am about to say. Suicide is the most courageous among the most base acts. Assisted euthanasia represents the paradox to which a society can descend in the dehumanization of the individual, where even this immense act, in the tragedy of its lyricism, has been stripped of any trace of humanity and transformed into a mere bureaucratic procedure.

Dictatorships give rise to tragedies and heroes, but democracies, in a disturbingly effective way, manage to kill the humanity within man, creating the most terrifying dystopias, wrapped in good intentions and absolute morality.

Procedural Rigidity Destroys Justice

Law and science are two fundamentally different domains, even though both use words such as “law”, “mechanism”, “principle”, or “order”. In science, laws express observable realities, such as the laws of thermodynamics, optics, or electricity. There, rigidity is necessary. A thermodynamic system always reacts to the same stimuli under the same conditions.

Science can complicate things endlessly because

reality itself is complex. This complexity is justified, since every equation is based on a quantifiable and real phenomenon. Science has the moral right to be rigorous and difficult.

Justice, however, does not have this right because it is an open system where causality exists outside of context. It does not rely on repeatable experiments, but on interpretation, context, intention, and circumstance, on those fluid aspects of life that science cannot control. In science, rigid objectivity produces truth, but in law the same rigidity produces delay, obscurantism, and confusion, which can only serve the offender.

This happens because legal norms are not discovered but invented. They began, originally from beliefs (conventions, collective morals, fears, traditions, interests, and political compromises), but over time these beliefs fossilized and hardened, becoming legal articles that claim scientific authority without any scientific foundation. Today, justice uses technical language and procedural branching not because reality requires it, but because the system has learned to protect itself and to help the criminal at the expense of the honest citizen.

Procedures, linguistic complexity, and the vast number of laws have no real basis in efficiency or fairness, because they do not emerge from a true scientific foundation but from a series of opinions piled one upon another, and the more there are, the wider the criminals' smiles become. The law should serve as a guiding light for the judge, but it strives to become a guide in itself that takes the judge by the hand and tells him what to do, yet how can it do that if the guide itself is DEAD?

Excessive objectivism, wrongly borrowed from science, crashes in the field of law. Justice deals with values and with human beings, and yet again, is it not science, law its causality outside of the context. That is why the only viable solution is healthy subjectivity, which is indeed risky because it presupposes real power in the hands of real people, but it remains the only alternative to the guaranteed failure of artificial objectivism, which imitates science without sharing its foundation.

For this reason, reducing the number of laws, clarifying them, and strengthening the role of the judge are the only ways for justice to free itself from its scientific illusion and once again become what it truly is, an act of conscience.

P.S. How ridiculous justice can be at times, how it struggles desperately to appear as a science where jurists are supposed to be some kind of scientists capable of understanding abstract principles, yet all of justice is one big bluff, which, unlike science, has no real foundation to validate all its complexity. I am not saying we should abandon science or the law, I have explained this many times, but we should understand that laws do not possess absolute value.

Scientists pilot supersonic planes, while jurists drive carts pushed by us. Let them not fool themselves into thinking their vehicle could run on its own like that of scientists; people push the cart because they see it as useful, and it is useful. We need both supersonic planes and carts, yet unlike science, where validity comes from reality itself, in justice validity comes from the consensus of the people. People are so dogmatized and religiousized that they relinquish their role in this

process of creating consensus, leaving a single person with the power to decide for millions. This creates the illusion that some lawmakers understand better what we do not and that they must think for us, but this is not true at all. Their authority is false, full of lies and nihilism, because each of us must participate actively in this process.

The Integrity of the Judge and his status

Justice, in its essential form, is simple: a prosecutor who accuses, lawyers who defend, and a judge who decides. Yet the entire system collapses if the judge's role is reduced to a set of vague procedures. Therefore the judge needs power. As we know power is dangerous and for this reason, integrity must be the result of decades of practice, not of an exam, political luck, or a backstage appointment.

Integrity validated by time remains the only true guarantee of character. A moral biography built over two decades stands as undeniable evidence, exposing the individual's real nature in any legal or social circumstance. This is precisely why a hypertrophied legislation cancels the very essence of justice. The solution lies in simplifying the norms and transferring interpretive power to human conscience. Justice requires judges who assume their role as moral authorities, mastering the law through responsibility and applying its spirit from a position of conscience-born sovereignty.

You cannot verify through written or oral tests whether a person has learned mechanically, driven only by the desire to obtain quickly the immense freedom that the role of judge involves. Not even the toughest examination can guarantee that one’s true motivation is not superficial, opportunistic, or purely material.

However, when we speak of twenty or twenty-five years in which someone has lived and worked consistently in the spirit of honesty, has resisted temptation, maintained the same moral line, and shown respect for both people and the law, then authentic proof of integrity appears. An unhealthy motivation, such as the desire for enrichment, does not have the strength to sustain an entire life. It exhausts itself and exposes its cracks, and in this context only a profound motivation can endure for decades.

After two decades of professional practice, correctness becomes an integral part of one’s professional and personal identity, not merely an obligation. At forty-five or fifty years of age, a jurist with an impeccable career already possesses a fully formed conscience, and the idea of sacrificing everything for illicit gain becomes psychologically improbable, since it is unlikely that someone who has lived honestly until the age of forty-five would suddenly lose their mind. What I mean is that the satisfaction of a bribe, no matter how large, will simply not feel rewarding for a person who has devoted most of his life to the professionalism of his craft. At the beginning he might have been capable of doing so, but after decades of work the chances of committing such an act, meaning the probability that the satisfaction of the bribe surpasses that of integrity, tend toward zero.

The judge must hold the law in his hand, exercising an interpretive power similar to that which the head of state may possess, as presented in this work, acting as the supreme guarantor of justice. This mission can be fulfilled only by those with a solid moral biography. Therefore, a three-tier structure becomes fundamental: first and second-level judges form the foundation, while the third-level judge, validated by a quarter-century of proven integrity, bears the weight of the final decision. He resolves contradictions and provides a definitive solution, avoiding the endless bureaucratic journey of the citizen through procedural machinery.

Thus, the system gains clarity and predictability. The architecture of justice must rest on the supremacy of human discernment over legislative mechanics. Empowering individuals shaped through time and simplifying the legal framework allow society to breathe again. But most important, **empowering** then detrimental to the dead law.

The Three-Level Model of Judges

1. Judges of Level I and Level II

Judges in the first two levels must themselves possess consolidated maturity, both legal and human. A minimum age of about thirty-five years is reasonable to ensure that the satisfaction of corruption does not

exceed that of integrity.

At the same time, since medicine is advancing and people remain healthy until ninety or one hundred years of age, a retirement age of seventy-five, or even eighty, becomes realistic, especially in a profession that does not require physical labor but discernment and reason. Justice is a noble vocation which, although demanding, does not destroy one's zest for life as some other professions do, not necessarily because of workload but because of their content itself. No one can seriously claim that the profession of magistrates could be compared, from this perspective, with miserable jobs that consume one's life merely for a salary and access to basic services.

Judges of Level I and Level II represent the foundation of the system. They analyze cases, listen to the parties, and build strong legal perspectives. They are the active pillars of the first layer of verification.

2. Judges of Level III

This category includes the individuals previously discussed, people who have demonstrated twenty to twenty-five years of integrity, people for whom integrity offers more satisfaction than corruption.

Judges of Level III are those who, through experience, moral discipline, and psychological stability, can make the final decisions of the state without being swayed by temptation or pressure.

The Decision Mechanism

Any verdict given by a judge of Level I or Level II

can be contested, but appeals must not turn into an endless labyrinth of recourses and procedures.

The optimal system functions as follows:

1. The Level I judge issues a decision.
2. If the decision is contested, the case moves to a Level II judge.
3. If the Level II judge confirms or strengthens the verdict, the decision becomes final, and the burglar pays more because he tergiversated the process without any foundation, knowing from the beginning that he wasn't innocent and wanted just to gain some time
4. If the Level II judge decides the opposite, the case is then passed to a Level III judge.
5. The Level III judge issues the final form of the verdict:
    - if his decision coincides with that of the Level I judge, it remains valid
    - if it coincides with the Level II judge, that decision becomes final.

That's it. No ten layers of appeals, no absurd delays, no useless paperwork, and no endless procrastination that always serves the offender.

P.S.

Also, the one who decides to be a politician or a magistrate must give their consent for their life to become completely transparent, meaning that all their

finances, communications, and location must be under surveillance 24/7. Of course, personal information should not be given to the public in order to respect privacy, but even these must be stored in the database of the services to which they have given their consent. Even if the data are stored, no one has access to them until a warrant is issued in their name, at that moment they are opened and if the courts find them guilty they are made public regardless of the damage to their image. Any omission or attempt to hide becomes illegal and is punished as corruption, even if otherwise the politician cannot be charged with any act of corruption. These rigors must apply only to those elected, not to civilians.

And, Corruption penalties also apply to private economic actors who interact with fundamental services: Health, Education, Infrastructure, Housing, Defense and Food and those that will be considered of general interest. Acts of extraordinary immorality, such as the artificial increase of medicine prices for profit, the possession of an extraordinarily large number of housing units for the control of rental prices (well, the renting of living spaces should become redundant in the context of social housing, and the rental of more than 3 living apartments should be illegal, there is no need to justify it here, it is implied from the ideas presented in this work), extraordinarily immoral techniques of killing small competition, of course, suspicious contracts with the state (in a possible future even the possession of capital above the admitted threshold), or others must be treated as such, although the gravity of these infrastructures will be much harder to weigh.

Corruption as a Crime Against Humanity

Corruption is not merely a moral deviation or an elegant theft hidden in papers and signatures, in its essence, it represents a silent, diffuse, and persistent form of genocide. When someone diverts funds intended for hospitals, infrastructure, or emergency systems, they are not simply stealing financial resources, they are breaking the link between institutions and the citizens' fundamental right to life. An underfunded hospital means delayed diagnoses, incomplete treatments, hospital-acquired infections, and people dying slowly each day, at a pace slow enough not to cause collective shock, yet steady enough that, on a historical scale, it amounts to hundreds of thousands or even millions of victims.

If the killing of a mass of people in a short period of time is rightly called genocide, then what other name should we give to the slow and mechanical destruction of a population through the deliberate theft of the means that secure its health, safety, and dignity? The fact that death is fragmented over time, that the victims are not in the same place, and that there is no shocking image captured in a single day does not change the fundamental nature of the outcome: corruption causes death. Sometimes quickly, other times slowly and accompanied by years of suffering.

Paradoxically, the law harshly punishes brutal acts that take lives directly and immediately, but remains hesitant when it must define acts that, in a systematic and predictable way, produce the same result, only in a form that is more bureaucratic and therefore more

insidious. Corruption is not an administrative offense. Corruption is a CRIME AGAINST HUMANITY!

Large-Scale Corruption as Disease

Large-scale corruption operates within society exactly like an epidemiological disease within a population of animals. The disease never stays isolated, and it cannot be treated with minimal interventions. In the case of an infection such as swine fever, the fundamental sanitary principle is simple: if a single animal is contaminated, the entire herd must be sacrificed, even if some of the animals appear perfectly healthy. The measure is harsh yet necessary, because the disease spreads through the network, and keeping apparently healthy individuals alive risks prolonging and amplifying the epidemic.

In a similar way, a serious act of corruption is not an isolated gesture and cannot be fully separated from the wealth accumulated over time. Illicit money inevitably blends with legitimate income, contaminating the entire patrimony and affecting the financial system as a whole. It enters investments, purchases, donations, and transactions that reach family members, partners, firms, and economic networks. After the moment of contamination, there is no longer a clear boundary between what is “clean” and what is “infected”. Therefore, limited or partial recovery is equivalent to

leaving a few healthy pigs alive on a farm where the disease has already entered.

A state that truly intends to eliminate systemic corruption must treat serious corruption as an epidemiological outbreak because in reality it cannot negotiate or select arbitrarily. It must remove everything that has the potential to transmit economic contamination further. Total confiscation is not an excess of justice but an exact application of the preventive sanitary principle: if part of the wealth is infected, the entire patrimony must be withdrawn from circulation because the financial structure of the accused is compromised through the inevitable mixing of clean money and money obtained through corruption.

Just as a veterinarian cannot save a few apparently healthy pigs from a farm struck by a deadly virus, the state cannot preserve portions of a corrupt person's wealth without risking to keep alive the source of moral, economic, and institutional infection. Total confiscation is not a disproportionate punishment but a defensive necessity, the only way to protect the health of the system, to cleanse the economy of toxic elements, and to block the spread of power structures built on illegal money.

Therefore, the complete confiscation of wealth in cases of serious corruption is the only measure capable of entirely eliminating the harmful effects of this kind of social infection. Just as in epidemiology the total sacrifice of the herd is the key to stopping the disease, in the fight against systemic corruption the total withdrawal of patrimony is the key to protecting the state and, even more importantly, society.

For this reason, in order to remove this

phenomenon, a separate and much stricter legal regime is required, built on the principle of extended responsibility and on the understanding that unjustified wealth in proximity to an act of corruption is a threat to public order. Traditional measures such as moderate penalties, short prescription terms, and partial confiscations can neither prevent nor effectively sanction systemic corruption. In this context, a special, autonomous, and extremely severe legal treatment becomes justified as an instrument of social, economic, and institutional protection.

Organized List of Proposed Measures

I. Special Legal Regime for Corruption

1. Corruption is regulated through an autonomous code, distinct from criminal and civil law.
2. This code establishes specific procedures, courts, and sanctions adapted to the gravity of the phenomenon.

II. Non-Prescription of Corruption Acts

1. All acts of corruption, regardless of their nature or age, are non-prescriptible.
2. The state may investigate and judge such acts

without any time limitation, as in the case of war crimes and genocides.

III. Extension of Patrimonial Responsibility

1. A total seizure is imposed on the entire wealth of the accused until the conclusion of legal proceedings.
2. The seizure extends to the wealth of the spouse if a direct patrimonial relationship exists.
3. If first- or second-degree relatives cannot justify the origin of their property according to their income, or if they acquire high-value assets for suspiciously low sums, those goods may also be seized to guarantee the recovery of damages.
4. Transferred, donated, or hidden assets are presumed to be part of the corruption mechanism until proven otherwise.

IV. Recovery of Damages and Multiply Applied Penalties

1. The full damage caused by corruption is to be recovered without any value limitation.
2. If the value of the accused’s and close relatives’ assets allows, the state may recover up to ten times, or even more, the amount of the damage as an additional sanction, provided there is a legal basis and the damage does not already exhaust the total property.

3. This mechanism functions both as financial recovery and as an extreme deterrent.

V. Permanent Financial Obligation

1. A person definitively convicted for corruption becomes subject to a special financial regime.
2. Throughout life, this person must pay the state a percentage tax on all income, regardless of its nature.
3. The percentage is determined according to the gravity of the act and the value of the damage.

P.S. And yet, if a judge’s verdict becomes extraordinarily scandalous, then the crowd should intervene and decide the fate of a case of national interest. Why? Because, as we will revisit later, the judge does not possess absolute truth, and truth is established by majority once a trial becomes a matter of general interest. When a trial reaches this point and the judge’s verdict provokes scandal, his ability to interpret the law, born out of majority morality, is no longer sufficient. The judge acts as a filter that concentrates majority morality; however, in critical situations, this filter must be removed, and people must be allowed to decide directly.

Why do we nevertheless need laws?

I will skip the part in which I do the history of laws and in which I put the problem on one side and the other , whether laws are necessary or not respectively whether they are illusions or real necessities. I will go directly to the answer: yes, laws are necessary, and especially the coercive force of law. Why? Because assuming a post nihilistic society, the level of trust increases. Why is the level of trust important? Because trust means flexibility? Why does trust mean flexibility? Because where you must spend useless energy to maintain a state of affairs, trust ensures the proper unfolding of things by itself, that is people act according to a generally accepted good (a generally accepted morality), and deviations from it are seen as mistakes not as intentions, and therefore they are more easily overlooked, all those involved wanting to solve the problem that appeared (ex: if someone forgets their money at home after a service is provided to him, both the provider accepts the situation by investing the one who caused him a loss with the trust that he will solve the problem and the beneficiary does everything in his power to repair the thing that he did wrong, whereas In a society without trust, things would degenerate, they would be postponed, many people would intervene , judges, lawyers, policemen, plus very many spectators avid for scandal, horrible)And then two questions remain: first of all what would determine people to act as such, and why would laws still be necessary if people would solve problems through trust.People would act like this because they would know that by acting against the good as they understand it, they would lose the zest for life, because you cannot both live with zest and also act against the good , as you understand it.Then, when

you have a society with a high level of trust, many problems would solve themselves, well, not exactly by themselves, but much more easily, such that postnihilistic people of good faith would no longer pay much attention to conflicts, being accustomed that the one who made the mistake repairs the problem, or in another case, the one who benefits from the help of others, has the conscience of the fact that he has the duty to also pay his debts. Well, a man coming from outside, or even a native, who however has not overcome nihilism, will not be able to live with the zest for life, therefore he will not care if he acts against what he considers to be good (which would matter to an Übermensch because he knows that no satisfaction can exist anymore if he acts against what he considers to be good), he not actually living but being animated by all kinds of pleasures and dogmas, and then, just like a substance addict or of other things, he will be willing to trample any unwritten law in order to obtain all kinds of benefits. Of these benefits an Übermensch would not be able to enjoy, because for him there would no longer be satisfaction knowing that he paid the price of acting against the good in his own understanding, thus losing the zest for life, and then for him it will not be profitable, already possessing the zest for life, however for the one who does not possess it, and who has not defeated nihilism, such benefits (valuable if they are obtained without trading away the zest for life) are not only desirable, but absolutely necessary, because in their absence, nihilism would begin to hurt, and he is in a constant need of distractions from pain, through benefits and goals. [Here you will say that people captive in cults also have religious goals and they follow a very rigorous typology which they never break, and even if they will not act with zest for life they will not renounce

such deeds, but even in their case, the goal given by their religion is there to distract them from nihilism, and for them if a stronger drug appears in the moment , they will choose it, being able at any time to return back to the drug of their cult (the drug being here the behavior against their understanding of goodness, which brings any kind of benefits that can distract from nihilism)]And then, from the common points of the good as understood by each individual who makes up the majority, the general good is created, and people become much more flexible, knowing that the others too will not act against it, and where all the energy had to be spent constantly checking around oneself to see whether someone does not want to cut one’s throat, that same energy could have been spent to do science, or art, or simply to live with the zest for life. And the coercive law that exists, even if springing from a dead morality, because individual law is alive and the general one stuffed, it exists as a necessary barrier between nihilistic zombies and the pen with still living people, and if people are aware of this, especially those who apply it, and understand that the law is only a guiding beacon not a chain, the final word belonging to every man endowed with trust by the others to apply it with wisdom and kindness (understood in the personal sense), then the law has its place, and can be put in the service of the zest for life. The coercive law exists to prevent nihilists from destroying everything that postnihilists have been able to create.Then you will say: but if the establishment is given by a nihilistic majority, then the laws are worth nothing? Well, in a nihilistic society whether laws exist or not, they make no difference, because in the end they will be put in the service of eluding from nihilistic pain, and those who are above the law, or those who know how to circumvent it will have to gain. This is a case that

does not interest us because we assumed beforehand that the society we refer to is a post nihilistic one.And another question that could be asked is: but what if we have postnihilists who represent both the general morality and the opposition? That is those whose morality, postnihilistic also in itself, contradicts the generally accepted morality? As I said, it is very little improbable that a man who has defeated nihilism will reach the conclusion that to steal, to harm, to kill , etc are good or neutral things. And I do not refer here to purely abstract cases in which something must be sacrificed to obtain something else, but simply to the idea of committing such an act simply for personal gain, in the absence of any pressure. But there are nuanced things, and such a situation, with postnihilists both in the establishment and in the opposition , does not invalidate the zest for life, because the postnihilist accepts that his morality is different than the general morality, even if in some cases they seem to overlap. And then even those in opposition could live with the zest for life, and if they will not be able in any form, and the difficulties of living in a system in which the generally accepted morality is too different from individual morality, they will have no choice but to separate, and if schism is not possible, therefore they have to resort to ideological war. For a postnihilist ideological war in some cases becomes the only solution, however it differs greatly from classical war, because it does not resort to crime or violence, the postnihilist understanding that these are evils and obtaining power through crime will kill his zest for life definitively. But his approach will be a passive-active one, he will present his visions, will associate with those with whom he can form a general morality and will put pressure on the establishment, waiting for it to change, in other words,

he will throw the seeds into the ground and will wait for it to grow, he will be able to defend them, he will be able to care for them, but he will not be able to shout at them to grow faster, or even to steal the plants of others and put them in his soil, first of all because it is a bad thing, secondly because he does not want the other's plants but his own, and thirdly because they probably will not even sprout. For the postnihilist war is much harder to win, even if it does not involve violence. And then, if we are honest, we must also mention that being forced to live in an environment that invalidates your zest for life, that is a context in which you cannot live with the zest for life, even if life is something and death nothing, and to give life in exchange for death means to give everything in exchange for a void in which not even nothing exists, in this context, the postnihilist must risk his life in order to obtain conditions favorable to the zest for life, otherwise, he will already find himself dead, with both feet in the grave, and what he will actually do will be to risk the condition of semi-living man, which also is worth nothing, in order to obtain the zest for life, in other words, the zest for life must be obtained, even if this implies risking your own life, because life is not worth living in any conditions

Here is a faithful English translation. I did not use dashes, and I kept the structure and content exactly as it is, without changing or polishing it.

JULIAN SCHLOTERBACK

The only form post nihilist justice could take

Justice reform is not enough; a change of principles is needed. Justice is not an exact field. If in the case of physics, chemistry, or mathematics, if you are not a professional or a very passionate amateur, you have no say, in justice things are different. Because justice is not causality in a context where, if you manage to understand all the elements of a paradigm and all the connections that are formed, it means that you can find the truth within that paradigm. Justice is causality outside the context, and a very well prepared jurist does not mean that he can use his training to find the truth, but rather that his training consists in the simple fact of juggling some laws that are given to him. A jurist, whether we are talking about a prosecutor, a judge, or a lawyer, is a man blindfolded at the eyes, hands, and feet, who crawls toward where he believes the light is coming from, but his light is not natural; it is a flashlight, or several, turned on by the same man or by several. And even if we were to refer to those who create the laws, not even they represent the truth. Politicians and jurists who create laws are there because the rest of us do not have the necessary time to deal with these things, even though that would be the most correct approach, and so we substitute our right to decide to some people, just as the holder of a portfolio of fractional shares gives up his decision power to the one who allows him to buy half a share instead of one. This aspect can be good or bad, but overall it is irrelevant to ask this question, because it is inevitable. However, just because most of the time politicians and jurists must represent the wishes of the majority, having the final word, it does not mean that this must be the case all the time. When a politician or a

very wealthy person commits acts of a particular atrocity, and public opinion is outraged, people should have the right to decide the punishment. Jurists should take a step back and the majority of people should pronounce themselves.

The mechanism of popular consultation must be carefully structured to prevent abuse while preserving its essential function. A judge does not automatically defer to popular vote in every high-profile case; rather, the decision to consult the majority remains within judicial discretion. The judge must determine whether the case has genuinely reached the threshold of national interest, meaning not merely media attention but a situation where the entire society has a legitimate stake in the outcome and where the moral question transcends ordinary legal interpretation. When a judge decides to invoke popular consultation, the process unfolds through a secure digital referendum system, allowing citizens to deliberate and vote on the verdict and proportionate punishment. The judge acts as gatekeeper, ensuring that the consultation occurs only when the collective moral judgment of society is genuinely necessary and that the result remains within the bounds of civilized justice.

First of all, because jurists can be extraordinarily easily bought and blackmailed by a wealthy person, there is no point in lying to ourselves and deceiving ourselves when in 99 out of cases this is how reality works. And secondly, because if a case becomes of national interest, nothing recommends the judge to take the decision instead of the majority. Well then, wait a moment. There is an individual morality, through the common and majority points of each individual’s morality the law is created, the law is dead and has the purpose of guiding, morality is alive but too unstable to

serve as a basis for society. Because modern society must be efficient, we empower certain people to generally deal with justice, but regarding cases of general interest, where people become directly interested and it is no longer a matter of some ordinary duty of the judge, people are not allowed to pronounce themselves. And even if the law originates in the morality of people, and judges work with a moral capital that does not belong to them, when people want to intervene they are no longer allowed? On what grounds? On the grounds that the jurist is better at interpreting commas in the law? Well where does that law come from, if not from the morality of people?

A perfect and utopian justice would be one in which, regarding all cases in court, all people should pronounce themselves, so that a majority truth may be formed that decides what is good and what is evil, since good and evil, in their general and legalized form, will always be social conventions and not analytically determined truths (causality in context). We are not retards and we understand that this is not possible, and that is why we give our decision power to people willing to study and understand how the majority truth is formed, to perhaps understand what the ordinary person does not understand, because perhaps through study a jurist will discover that sometimes the majority truth contradicts the intuition of many, and thus justice will proceed with the help of these people. The jurist cannot sit in his office and discover the truth that others do not understand; he does nothing more than apply some laws that originate from general morality but are distorted twice, once through the filter of the politician, and then through the filter of the jurist. But in critical moments, when the whole society is involved and has its attention directed toward them, why are people not allowed to

pronounce themselves, and the majority truth to form naturally, without the judge as intermediary? The only argument against this approach is that jurists are professionals and the majority are not, that is, that jurists know what they are doing, but as I have shown, this is the height of absurdity, because these professionals are professionals over the moral capital that people offer them. Good and evil are conventions given by the majority, not by the jurist, because the jurist does not discover these truths the way a physicist discovers them, but his truth is better the more it resembles the majority one. And so let us allow people to directly express the truth regarding cases of general interest, setting aside the filter of the politician and the jurist, and if people, in their majority, take a decision that even contradicts the constitution, then so be it, because a sheet of paper becomes irrelevant the moment the majority decides this. For the majority, all laws and especially the constitution are clothes that protect us from the cold, but when it suddenly becomes very warm, we should not be afraid to take our clothes off, because if we do not do this, and we think about how many times these clothes have saved us from freezing and frostbite, we will die suffocated by the heat.

P.S. It is true that the majority can be influenced and can be much more emotional than a jurist specially trained to treat things coldly. My proposal is not a perfect solution as opposed to a profoundly wrong approach; there are problems on both sides, and these aspects should be resolved as much as possible in a post-nihilist society. However, in my opinion, this is the only real solution that does not contradict a post-nihilist society, because it accepts the jurist’s competence as

being procedural and interpretative, not ontological, and that truth cannot be formulated, and that what we express and believe to be truth are merely opinions. I believe there is a major risk that the majority may make decisions influenced by the media, by emotions, and by religion, but regardless of this, these opinions cannot be wrong. And this is precisely the problem: if we truly accept that truth cannot be formulated, and that everything is an opinion, and that the law is nothing more than the officialization of the common points found in the individual moralities of people, then there is no other honest approach we can take.

P.P.S.

There is no analytical demonstration by which we can show that genocide is wrong in the same way we can demonstrate a mathematical theorem or a physical law. The fact that genocide cannot be demonstrated to be wrong does not mean, however, that an honest person, sincerely interested in truth, can easily or reasonably arrive at the conclusion that genocide is good or morally neutral. There is a fundamental difference between logical possibility and real probability.

Yes, hypothetically, there may be individuals who consider genocide acceptable or necessary. But if we assume an honest majority, not dogmatically affiliated and not institutionally constrained, the probability that it would arrive at the conclusion that genocide is moral is comparable to the probability that a monkey randomly pressing keys would reproduce War and Peace by Tolstoy.

Moreover, in a nihilist society in which good is established by a juridical or political establishment, public opinion is far more easily manipulated into accepting genocide as either harmless, necessary, or tragic but inevitable. Historical examples show that genocides were not the result of an honest deliberation of the majority, but of a moralization imposed by elites, who presented extermination as duty, necessity, or historical truth.

By contrast, in a post-nihilist society, in which the opinions of the majority truly matter and are not substituted by institutionalized truths, the justification of genocide becomes almost impossible. The absence of a formulated moral truth does not lead to total arbitrariness, but instead forces collective responsibility. And it is precisely this responsibility that makes war and genocide extremely unlikely, because they can no longer be hidden behind law, history, or necessity, but would have to be supported directly by the conscience of the majority.

THE BLUEPRINT

Firstly, let us summarize the ideological foundation. Whether we like it or not, the formulation of an ideology, however unpleasant, is necessary. Thus, the ideology proposed in this book can be described as a model of **centrist, authoritarian, romantic, and utopian governance**, in which the state assumes a strong strategic role in areas essential to the welfare and development of its citizens. The central principle is the **balance between individual freedom and functional state control**, applied wherever it can ensure the reintegration of people into the domains of economy, health, education, and housing.

Economically, the ideology endorses a **largely free market**, but intervenes where necessary to prevent

abuses and extreme inequality, through wealth cap, inheritance caps beyond a certain threshold, so the prohibition of disproportionate accumulation of wealth through corporate or speculative mechanisms. Intervention is necessary because both the economy and society are artificial structures, not natural ones. For this reason, humans must assume full responsibility for their cyclical nature, without expecting to enjoy only the benefits of artificiality while leaving the less pleasant parts for nature to handle. Nature takes care of a banana peel, but not a bag of chips.

Socially, the ideology adopts a **democratic authoritarian** stance, majority has absolute right to decide what is wrong and what is not, even though the new majority opposes totally old establishment with its laws, but opposition has absolute freedom speech, ABSOLUTE FREEEEDOM of speech, not some free speech but being careful about some stuffs without going too far, no, when I say ABSOLOUTE FREEDOM I mean ABSOLOUTE FREEDOM of speech.

This restrictions that exist are not rooted in conservative aversion toward minorities, but rather in a **healthy reaction** to what has, over time, revealed itself to be a new form of religion, one to which people adhere in an attempt to fill the void left by a diminished appetite for life with an artificial sense of purpose. That purpose, limitless emancipation, is often subconsciously resisted, for its complete realization would annihilate the very drive that animates such lives: the **transcendental pursuit of identity**. This, in turn, stands in opposition to the humanist vision, dethroning the universal human being in favor of the tribal human being, one defined primarily by the particularities of their group rather than by the universal essence of

humanity itself.

The label *authoritarian* attached to this system should therefore be understood as an **honest acknowledgment**, not as a description of a regime whose primary function is the limitation of individual freedoms. Why so? Because, as previously argued, an honest individual develops organically a worldview shaped by experience, which inevitably produces principles worth defending, even if such defense might, at times, lead to conflict when differences become irreconcilable.

Nevertheless, these visions must remain alive, allowed to **evolve and breathe**, rather than ossify into static dogmas. Authoritarianism, in this context, arises as a **reaction to the paralysis of modern democracies**, in which individuals are encouraged to renounce the particularities of their thought for the sake of social cohesion and easily manufactured consensus.

A nihilist might say: “Wait a second, if the majority has absolute authority to decide what is good and what is evil, that would mean they monopolize good and evil, and society would inevitably descend into dictatorship and dogma.“ However, this is not true, because good and evil do not exist; only opinions based on experience exist. It is therefore natural for an official version of morality to emerge, formed from the shared and majority points of individual moralities.

But preventing the majority from imposing a law on the grounds that it is considered wrong is, in itself, genuinely dogmatic thinking, because it assumes that good and evil exist as things that can be analytically formulated and determined, and that they must transcend any form of government and any opinion, and

that is a dogma.

If such a law exists, then people must be allowed to think with their own minds and decide for themselves what is good and what is evil. And if we assume a post-nihilist society, if such a law truly exists, it will remain standing.

In other words, murder is not wrong because it is supposed to be wrong; murder is wrong if, regardless of what morality becomes official and regardless of how many majorities form over time, it will perpetually be regarded as wrong.

I know it is tempting to say that murder is wrong regardless of context, but the only way to do this in accordance with post-nihilist principles is to allow people to decide for themselves what is good and what is evil.

And, as mentioned, this form of authoritarianism also serves as an **invitation to struggle for principles**, even if such struggles render human visions more fragmented and prone to conflict, because only through this living tension can thought remain vital, rather than embalmed and taxidermic, giving the illusion of life while being, in truth, long dead.

Culture and human development are central values. The state invests heavily in art, science, sports, infrastructure, and technologies that enhance the value of creative work, aiming to eliminate “dead-end jobs” and encourage the constructive use of human intelligence. Social and cultural projects have a romantic-utopian role, meant to rebuild community cohesion, stimulate creativity, and awaken the “generative force” of each citizen.

Governance is based on a system of lotocracy, where decisions are made based on statistical and probabilistic methods, eliminating traditional political corruption and manipulation. The state becomes omnipresent in vital sectors (education, health, urban planning, justice) but remains non-interventionist where market and individual freedom do not threaten equity and general welfare.

Overall, the ideology proposes a society balanced between authority and freedom, emphasizing equity, human development, ambitious collective projects, and intellectual freedom. It is a utopian vision, focused on maximizing the potential of each individual and reconnecting citizens with the meaning and value of life, without sacrificing free-market principles where they function efficiently.

Now, with the presentation of the new attitude having been laid out, that is, by providing an image of how society could reorganize itself through a change in the directions of the educational system, the vision of work, and of elections, what would people's daily lives look like?

And now let's move on to the question of this final chapter: what would daily life look like?

Well, in such a society, rural organizations and a depopulation of cities would prevail, but not in an apocalyptic sense, rather in a revolutionary one. We see that a clear mind can discern nuances and bring out life where it is not easily identified. Like a stray dog,

weakened and full of parasites, found in a garbage bin, but which, vaccinated and cared for, is reborn like a phoenix, and its vitality is restored as if it had always been there. That is why I want to mention Ted Kaczynski here, who was both a genius and a terrorist, who made some truly insightful observations but also offered some very damaging solutions. The aspect I want to focus on is the element of nature.

Man today is on one hand alienated by the system of minimal services, work-home, to which he is subjected, but especially by cohabitation in common units with tens or hundreds of other individuals. If we were to describe the way people today coexist by the hundreds under the same roof, how dystopian and communist would it sound to someone who has known a different development from ours? The past must be treated as a synthesis, from which the good parts must be perpetuated, as long as they manage to withstand the test of time, and the vast majority of them must be replaced. What does this mean? Through a very short and concise example, people must return to the nature with which they have lived for hundreds of thousands of years, but without returning to the stage of a pre-civilizational society, denying the importance of technologies and the security of modernity in terms of advances.

More precisely, cohabitation in apartment blocks must be said to be condemnable as it represents a major source of alienation, by limiting access to privacy and access to nature, through land, that is, through the lack of a yard. In a post-nihilistic society, constructions like apartment blocks would disappear in the vast majority of cases, and their place would be taken by homesteads containing a house and a yard. This example seems to

resemble American-style suburbs, but only at first glance, as it would involve considerable structural differences.

These de-urbanized dwellings would be divided into two categories: urban de-urbanized, or rural de-urbanized.

Rural de-urbanized societies would represent the types of settlements built outside urban agglomerations, at distances greater than 50 km from large cities. These would represent micro-societies, formed of dwellings, a hospital, a school, a research center, and various other optional facilities, but most importantly, nature. I would even add here the importance of the presence of a church, because as long as the transcendental is kept pure, without conditionality, and is viewed in a Spinozist way as an approach through gratitude towards the whole, through ceremonies that represent the embodiment of the beautiful and the good, I do not see why these should be removed. Also, why such a reorganization of them could not pass the test of time, and especially, I do not see how they could contravene the principles of the post-nihilistic man.

So far, this description seems to present an archaic society, but things are not at all like that. The pertinent question that arises is, how could the economy support these people since the form of societal organization based on the economy is the only one we currently know? Is this book trying in its last chapter to bring about a paradigm shift unseen in human history? The answer is no.

So how would such micro-societies function, since, apart from the teachers and doctors who would be financed, the rest of the citizens would be deprived of

any source of income, and supporting the economy only through a small trade carried out between these employees and members of society is unlikely to sustain an economy that maintains prosperity, the existence of schools, hospitals, research and leisure centers. Are we talking about a communist society where everyone deals with the problems that arise on the horizon, guided by total self-denial and sacrifice in relation to the needs of society? Categorically not.

Throughout the book, I have brought up an imaginary example of a society cut off from civilization that is nevertheless engaged in the global circuit through the opening of a factory. Any such micro-society would have to engage in such a technological activity along the production chain. Technology would thus intervene not as an alienating factor but as a real help, where the work in those factories would be largely robotized, and the people around the production would be concerned with its maintenance. All alienated jobs would be replaced by technology, and technology would be supported by the work of a few people who would build entirely, or participate in the construction of technology through the division of labor, which division of labor would take place through the existence of these factories of the micro-communities. But very importantly, the work of construction and maintenance would translate into the effective work of a few people to replace the non-technologized work of hundreds of people. This would not translate into a huge unemployment rate, but into the possibility of carrying out the work of supporting the economy in a non-alienated manner, the necessary amount of work being divided among a much larger quantity of people, and thus the most important resource of all, time, being redistributed correctly and healthily.

Thus, work would be seen as what it actually is, a way of maintaining the progress and prosperity of society, and not a path to transcendental fulfillment, a purpose that kills the zest for life, that trades the present for a future that never comes, and that animates the dead souls of people. Globalization in this context would play a crucial role, but all work could be programmed almost entirely within the physical interior of these micro-societies. So that displacement, and the concentration of people in a certain physical place, would no longer be a real need. Also, the overman would no longer be engaged in obsessive consumption, which is why the production necessary to maintain society, that is, both its survival and its comfort, a quite high one, would in turn decrease significantly. The work that will be performed, being full of meaning and not as a source of useless alienation of people, through redundant overproduction carried out only for the enrichment of social parasites.

All these things put together, the community, nature, the open family space (houses), the presence and support of fundamental institutions within societies (school, hospital, and the research and perennial education center), the possibility of maintaining the economy through work not alienated by its quantity, time, the global community connected by technology, but also many others that have not been brought into discussion for the sake of conciseness, represent the appearance that society would acquire in the post-nihilistic era.

And now let's talk about urban de-urbanized spaces. It can be reproached that certain jobs will still require the physical presence of people, such as airplane pilots, road builders, or all sorts of workers who today

are said could never be replaced by technology, such as plumbers or electricians. Of course, this vision is a retrograde one, which hides behind an apparent common-sense critique, the desire to maintain a deficient but familiar system. A change of it from its foundations shakes the religious visions of people, to which they have tied their entire existence. And for whom the end of the world is equivalent to the end of their religious visions, they being unable in reality to live without their help, and never actually living but being animated by them. And then we understand their reluctance. Among them, you yourselves could be counted. But all these jobs will be able to be automated and controlled remotely, absolutely all of them. And even if by absurdity this were impossible, the short-term relocation of quantities of people, who do not feel attracted to the economic activity of their micro-society, but who also do not want to leave it, would not be a tragedy, but a choice as free as can be.

But should the concentration of industry in a single place be completely replaced by micro-societies? I for one would not advocate for this. So how would we reconcile man's need for nature, freedom, homesteads, and many other things that only micro-societies can offer to the detriment of the urban environment? There are also people who feel much better in the urban environment, but their choice to live in an apartment block, and in general in an urban environment, must be an unconstrained one; they must not represent masses of people coming from the rural environment in search of opportunities, but individuals, who live in the urban environment primarily because that is what they desire, and then due to the other facilities. Like certain workers whose work is more difficult to relocate, students, or different categories of people. But in cities, there cannot

be homesteads due to the limited surface area and the concentration of people. The houses inside urban settlements being intended for the super-rich, so the present organization is quite unsustainable. Must man therefore renounce the facilities of the rural for the benefits of the urban? The answer is categorically no, so let's see what is to be done.

Let's assume that the surface of a fairly concentrated city, we are referring to a metropolis that contains all the facilities of civilization, is 100 square kilometers. This is the real surface of any large city, the rest being additions and suburbs that we remove. What we must do is to draw a diameter of 40 km around the city center, starting from the edge of the urban ring. After a calculation, we would discover that we have at our disposal around 5,000,000 km², in the scenario of a low density of housing, this would mean approximately 5 houses per hectare, that is, 500 houses per km². But this surface could not be used entirely for housing construction. This settlement would create that dystopian image of American suburbs where the houses are all cookie-cutter and where nature is killed. So let's reduce this surface by 60 percent. Let's say that around 40 percent of this surface can represent the effective surface intended for housing. This would represent approximately one million dwellings. At an ideal density of 4 people per dwelling, this would represent 4 million inhabitants. This is a super-metropolis supported entirely by suburbs. Who are the ones who remain? The people who are truly attracted to perennial urban life. How many would they be in number? Probably less than 10 percent.

It is very important to mention that despite the fact that work is remote, travel will still be necessary in

cities, and then a crucial factor would be infrastructure. But even if in practice these projects would become truly the most grandiose and ambitious ever built, in theory they can be reduced to a simple sentence. Subways and underground trains of 400 km per hour can transport people from the furthest point of the suburban rings to the zero point of the city in just 6 minutes. If we add acceleration and deceleration, we can round it up to 10 minutes. How long does a citizen in an urban area today take to get from one point of the city to another point of the city just 3 km away? Exactly. Under such an organization, people would no longer have to lose time on endless periods of transit, even being 40 km from the city center. No person would have to work for long distances and periods of time away from their family. At the same time, at first glance paradoxically, man would become much more mobile, through the time gained. No longer being tied to his house and his job, and alienated by the system of minimal services work-home, but would become capable of becoming much more mobile, to visit more, to explore and to travel, but not in the interest of work, but in the interest of zest for life.

However, someone could describe this approach as purely utopian, and perhaps it is if we were to skip stages, which is why we need intermediate steps. Currently, on a global level, the real estate market embodies one of the bleakest nightmares a person in the 21st century can have. That is why this problem must be solved first, and after access to housing, along with access to education and health, are truly treated as such, we can begin the reconstruction.

However, what exactly does the intermediate step consist of? We must mention that since housing is a

fundamental right, this domain must be organized in a form of maximum profitability, so that the lowest costs support the highest quality. This means removing profit and any form of intermediary. Housing must be seen as costs that need to be covered and not as sources of profit; fundamental rights are not sources of profit. The largest unnecessary costs at the real estate level are currently represented by profit and interest on loans. A resident pays over the course of his life, a part of the sum for the product itself, a large part for profit, and the largest part for the interest on the loan he must take out to be able to take possession of the apartment. And that's not all, at least as alienating is the subjugation of freedom of movement. Signing a loan to purchase a home is the modern equivalent of the Faustian contract. For the moment a person signs the contract, they renounce all their autonomy, being forced for the rest of their life to live in that home, and the perennial need for the rest of their life to pay for the apartment binds them irreconcilably to their employer.

These two problems would be supplemented if everything that means companies transforming property into hotel-style rentals disappeared, and if in fact any form of renting property for housing were prohibited. Moreover, if the state were to start building apartments, the price of profit, along with many other costs, such as marketing costs, all sorts of taxes and permits, or even bribes, would also disappear. Moreover, and here is the most important part, if the apartments were built by the state, the person would no longer have to pay interest. But what they would pay would be a rent that would accumulate, and at the end of its payment, they would take possession of the apartment. The rent would not fluctuate but would be indexed only to inflation year after year, so that the constructions do not become

unprofitable. Thus, at least 60 percent of the price paid by a resident would decrease.

This form of organization would also save people's freedom. For the housing being built by the state, it would belong to the same organization. For example: a student who would not need a 4-room apartment would stay in a studio. He would pay a rent that would be taken into account. At some point he would find a partner and get married. His partner during her studies would have done the same thing. And then these two, moved in together, with the corroborated sums, would continue to pay, the rest of the larger apartment into which they moved until the full price of the new, larger apartment is covered. The greatest difficulty would be determining the exact price of the apartments. But this could be calculated based on the area, facilities, and other things that are not really that important.

Man would thus be free to move from his apartment or even give it up at any moment, without the alienation of paying for 20 years for an apartment in the form of rent, but from which nothing was gained. The disadvantages would be that if the citizen decided to leave the system and build a home for himself, he would no longer be able to get his money back, he could not sell the property, nor could he rent it out. Although with this rent a middle ground could be found, that for a period of a year or two or more he could sublet this apartment with the hope of returning, but the money will not come to him but will be calculated in an account for the new tenant as it was calculated for him. And another disadvantage would be that of inheritance. Out of the desire to maintain a system as fluid as possible that allows the evolution of mass movements with greater ease, this could not be inherited. It would

remain in the possession of the resident until the end of his death, after its full payment, but inheritance would be prohibited. However, a concession could be made, and if his descendants wanted to keep it, they could pay only half of its sum. Of course, still in the form of monthly rent, if they do not have the full sum. This new sum resulting from the inherited apartments would return to the residence for their maintenance.

Responsibility of the Tenant (Occupant):

– Interior finishes (interior fit-outs): painting, flooring, ceramic tiling, interior doors.

– Terminal installations (end-user equipment): sanitary fittings, power outlets, switches, lighting fixtures.

– Individual climate-control systems (individual HVAC): maintenance of filters and indoor units.

Effect: the state does not allocate resources to aesthetic wear resulting from individual lifestyle choices (normal wear and tear).

Responsibility of the State (Infrastructure Owner):

– Building envelope (envelope building): refurbishment of the façade on multi-decade cycles, preservation of the integrity of durable roofing materials.

– Main vertical risers (primary networks): replacement of water supply/sewer networks and main electrical risers on long life-cycle intervals.

– Load-bearing structure (structural frame): seismic monitoring and reinforcement of reinforced-concrete elements.

Efficiency of the Capital Fund (95% capitalization)

Since the tenant assumes the costs of day-to-day maintenance (opex), the state can direct almost the entire monthly contribution toward capitalization and large-scale projects (capex).

– Working capital fund: the retained 5% accumulates in a technical reserve account dedicated exclusively to major long-term repairs (major repairs).

– Example: over an extended life cycle, a single apartment accumulates a substantial amount (without indexation) solely for this “serious maintenance” fund; at the level of a collective building, the aggregation of contributions becomes sufficient for the complete replacement of installations and the refurbishment of the façade.

Transition Management (check-out / check-in)

When a citizen exits the system after a period of occupancy, a Technical Acceptance Audit becomes necessary.

– Protocol: the state verifies whether the tenant has maintained the unit in a functional condition. If interior finishes are degraded beyond the limit of normal wear and tear, the cost of repairs is deducted directly from the citizen’s “housing wallet” before the balance is frozen.

– Standardization: this mechanism ensures that the next incoming tenant receives a functional unit, preserving the value of the entire style neighborhood (asset value preservation).

Financing of Rapid Transport

A separate transport fee functions as an infrastructure subscription.

– Rolling stock investment: the sums collected from the residential ensemble cover leasing costs for modern urban vehicles.

– Track maintenance: this fee guarantees that the dedicated line to the city center remains fast and safe, without burdening either the state budget or the housing budget.

Long-Term Sustainability

Through this model, the state becomes an asset manager.

– Revenues from commercial spaces constitute net profit or investment in new districts.

– Capital resulting from the permanent non-use of housing rights covers unforeseen risks (risk buffer).

– Revenues from resale to heirs (50%) support technological modernization (e.g., transition to new energy sources in future cycles).

The Legal Regime of Succession and Inalienability

–The strict non-transferability clause eliminates real-estate speculation and enforces the prohibition of subleasing, as the unit never enters the free commercial market but remains exclusively for the holder’s personal use.

–The holder benefits from a lifetime right of use (lifetime tenure) from the moment the full production costs are paid, ensuring uninterrupted and secure possession of the unit until death.

–Transfer to heirs triggers a conditional inheritance procedure, under which successors may assume the contract only upon payment of a recapitalization fee equal to fifty percent of the unit’s value.

The Transparent State

Modern states collect enormous amounts of taxes, yet most citizens have little understanding of where their money actually goes. Budgets are complex, spending is fragmented across thousands of institutions, and oversight often happens slowly, long after funds have already been spent. This opacity weakens democracy, encourages inefficiency, and sometimes allows corruption to flourish unnoticed.

The Transparent State proposes a new model: a

digital system in which every unit of public money is traceable, auditable, and visible.

At the center of this vision is a public digital platform that tracks all taxes collected and all expenditures made by the state. Every payment into the system and every payment out of it is processed digitally and recorded as a verifiable transaction. Each transaction receives a unique identifier, allowing it to be traced from the moment taxes are paid to the moment funds are spent on a project, service, or purchase.

Citizens would have access to personal fiscal accounts where they can see how much tax they have paid, how much they owe, and how their contributions are distributed across sectors such as healthcare, education, infrastructure, and social protection. At the same time, the public would be able to observe the national budget in real time through a transparent dashboard that shows where money is flowing and how it is being used.

Every public project funded by taxes would have a dedicated page. This page would include the budget, the institution responsible, the officials who approved the expenditure, and the progress of the project. Photos, documents, and updates would show how the project evolves over time, ensuring that public reporting corresponds to real-world results.

All public purchases would be documented. Any asset acquired with public money would receive a digital identifier and would be photographed at the moment of purchase, again when it enters service, and periodically thereafter if it is a non-consumable item of significant value. These records would create a verifiable digital archive of public assets.

Advanced algorithms would continuously analyze financial data to detect anomalies, such as unusually high prices, repeated contracts with the same companies, or delays in project completion. When suspicious patterns appear, the system would automatically generate reports. These reports would be transmitted to specialized financial investigation authorities while simplified alerts would appear publicly on the platform so that citizens, journalists, and watchdog organizations can follow them.

Transparency would also apply to those who receive public money. Individuals and companies that benefit from public contracts would accept a higher level of disclosure. Their public profiles would show contracts received, payments made, and financial relationships with public institutions. Participation in public procurement would therefore come with the condition of public accountability.

The platform would also allow citizens to participate directly in the allocation of a portion of public funds. Essential obligations of the state, such as the payment of public salaries and pensions, would continue to be guaranteed by the system (although one might argue that, in the long run, public pension systems could be replaced by a return to a stable monetary standard such as a gold-backed system, allowing individuals to save throughout their lives with the confidence that inflation will not erode their savings in old age; however, that is a separate debate).

Beyond these basic obligations, citizens would gain the ability not only to fund but also to deliberately underfund institutions or projects they consider

inefficient, unnecessary, or captured by patronage networks. In other words, taxpayers would not simply finance the state passively; they would actively shape priorities.

Citizens could direct portions of their taxes toward institutions they trust and consider valuable. For example, instead of waiting for political alignment between local and national authorities in order for a hospital to receive funding, people could choose to allocate a portion of their taxes directly to that hospital. A school, research institute, infrastructure project, or cultural institution could receive support directly from citizens who believe in its importance.

Public institutions would therefore publish their financial needs transparently on the platform: hospitals requesting new equipment, schools seeking renovation funds, research laboratories proposing projects, and municipalities presenting development plans. Citizens would be able to see which institutions require funding and allocate resources accordingly.

This would create a dynamic ecosystem where institutions must demonstrate value and efficiency in order to attract public funding, while citizens gain a direct voice in shaping the priorities of public investment.

The result would be a radically different relationship between citizens and the state. Taxes would no longer disappear into opaque systems but would instead move through a visible network of transactions, decisions, and projects.

A transparent fiscal system would not eliminate all problems. But it would make inefficiency harder to hide,

corruption harder to sustain, and democratic oversight far more effective.

The Transparent State is a new social contract: if citizens finance the state, citizens deserve to see how every public resource is used, and to have a meaningful voice in deciding where it goes.

The System is preferably to be private. Because there are fields in which equality must be more important than innovation and progress, such as healthcare and education (where, regardless of the contribution you make, you must be treated equally), where a private system oriented toward innovation and profit can give rise to tragedies and create dysfunctional societies. Conversely, there are fields in which innovation and progress should take precedence. Of course, both equality and innovation are important, but in some domains, one must prevail, while in others the opposite should.

Conclusion

We have journeyed from the suffocating dread of a Monday morning to the blueprint of a world remade. We have walked through the abyssal pit of nihilism, dissected the comforting lies of religion, and sketched the architecture of a society built on honesty. But do not mistake this final vision, the microsocieties, the liberated work, the politics of conviction, for the purpose of the journey. They are not the goal. They are merely the soil where life, once freed from its cage, might finally grow.

The true destination was, and always will be, a choice. It is the same choice presented in the first chapter and echoed in every looping thought and circular argument since. It is the choice of the runner, standing at the crossroads where two paths diverge into infinity.

One path leads to a finish line. It is marked by monuments to dead truths and promises a transcendental meaning as its reward. It offers the certainty of a race with a defined end, a purpose that gives you a reason to run. This is the path of religion, of dogma, of stagnation. It is a slow and gentle death, an anesthetic for the pain of being.

The other path has no finish line. It spirals toward a horizon that can never be reached. It promises nothing but the run itself, the burning in your lungs, the ground beneath your feet, the exhaustion that proves you are still moving. This is the path of honesty, of evolution, of building your own morality from the rubble of a meaningless world. This is the path of Life.

This book offers no salvation. It is a hammer, intended to shatter the cages we build for ourselves and call purpose. What you do with your freedom is your own. The only absolute is this: you have a canvas. You can let it fade to grey in the shadow of a monument, or you can paint it with the fire of your own vitality, knowing it will one day turn to dust. The choice is not what to paint. The choice is whether to paint at all.

Without the defeat of nihilism, world peace and prosperity will never be achieved, because war and suffering represent the most potent anesthetics; without

them, the nihilist, regardless of what they declare or what they think they believe, simply cannot endure existence. History repeats itself in cycles of blood because the human species has not yet learned to bear the silence of its own existence.

To live with Zest is to seize the brush.

The last message

Every person has an understanding of reality shaped by their own experience. A living person is one who grows continuously and does not resist evolution. Evolution is the engine of reality, moving from inanimate objects to organic life, from life to humanity, to culture, to mechanisms of all kinds, and even to our own beliefs. You cannot oppose evolution, though you can resist it, and in doing so, you will inevitably be crushed by its movement. Woe to those who choose to resist it, seeking comfort, stagnation, routine, and security, all of which are forms of opposition. Reality allows only growth or decay; stagnation does not exist, because stagnation itself is a form of decay. Those who refuse to ride the wave of evolution and grow are trampled. This is what it means to bury one's talents. Those who do this bury their souls. They anesthetize themselves by all sorts of means, because a life that opposes evolution is doomed to be crushed, and pain follows. Pain demands drugs, religion,

routine, and these people sink endlessly, begging for death with every breath. Their lives are meaningless, and when they finally face death, if they have a moment of clarity, they realize that nonexistence began long before that imminent moment. Their canvas remains empty. They have risked nothing and gained nothing; they have floated, head down.

And what is wrong with that? Were they happy all their lives through inaction?

Were they truly happy? Without any dreams, without achievement, living with the illusion that their children would do better than they did? Cursing the start of the week, blaming everyone, suffering in their own inaction with the delusion that this is what being an adult means? To be obedient, paralyzed, eviscerated of all that life offers? To create! To take risks! To build! To overturn! To explore! To explore reality in its immense unfolding and in the vast territories at the fringes of the mind. Feeling how comfort and stagnation, born of the desire to preserve the present, what they have and who they are, begin to strangle and swallow them. Work is not for humans but for machines. To labor one’s entire life maintaining society and earning a living and comfort, without ever being free to live for your own dreams and passions, without any motivation beyond the mercantile, or to do nothing at all and spin in circles, trapped in the same narrow loop within seemingly wide horizons that have never embraced the evolutionary, infinite, and ever-changing nature of reality, does that mean to live happily?

You can draw the canvas according to templates or you can scribble it, with the certainty that nothing will

remain of you, nothing from the canvas, nothing from those who will admire your canvas, and nothing from their canvases. Yet, you must conquer your nihilism and perfect it. I strongly believe in this, and I know there is no winning formula. I know you must become master of one, because that matters more than the social need for status. It is a spiritual need and a deeply human experience that every person needs in order to live a complete life. However, at the same time, climbing, skydiving, fishing, horseback riding, or hiking also matters. If you are an adventurer, then being an adventurer means being yourself. You don't have any reason to be proud or ashamed of being one. You are the product of your genes and the environment. If they crafted you as an adventurer, so be it. Sometimes it's hard, sometimes it's harder, and what can you do, deny yourself?

Being a free spirit means being misunderstood. Social norms don't apply to you; you are a stranger, someone who has exceeded the boundaries of those norms. You try to do the same with your genes. Social norms are not inherently wrong, they provide stability, a framework for development, and they're useful. We can't live without them. But, after all, social norms are dogmas, and we must learn to control them, not the other way around. You may not have free will, but you feel a thousand times more freedom running through your veins than society does, or than the boring, constraining course of life based on evolutionary needs provides. You keep the artist's nature while trying to escape the animalistic one. While others show their fangs, you understand that the monkey who will emerge victorious over time is the one

with the blunt canines, the monkey who will invent the needle, civilization, and art; the monkey who will discover goodness and beautifulness; the monkey who will grasp the deepest secrets of the universe. The adventurous monkey. The difficult part isn't exploring the unknown, but dealing with the outcome. Going beyond social norms, your genes, survival instincts, and social behavior lead to ostracization. The everyday pressures start to weigh on you until they crush you. Subsequently, you begin to feel the pressure in every part of your being. It's a balance between the freedom of knowing and the effectiveness of doing, the things you must do in order to be a successful monkey in your tribe.

There are two things the adventurer understands that the ordinary man does not. First, that life is composed of very many tragedies in which there exists no path to deliverance, countless loss-loss situations where the only thing you can do is to accept defeat and what will come with it, in that hour of no remedy do what you consider to be right. You must forget the world and its laws, for simple people will criticize you whatever you do, but what differentiates you from them is not that you had the courage to do what you believed was right, but that you accept the punishment you must pay, accepting that you found yourself in the midst of a tragedy from which you could no longer escape, which would haunt you all your life, if your life continues, but nevertheless, like Job, you had to do only what you, or rather only what other adventurers would have understood, must be done. But even the few adventurers capable of understanding you would not excuse you from punishment. They would understand and respect you, yet not oppose your sentence, just as you do not oppose it yourself. You must endure what you must endure: losing innocence,

guiltlessness, and in fact, losing everything. Your guilt not being your fault, being attributed by chance, but in the face of this misfortune nothing will remain for you to do but accept your fate. A soulless one would excuse itself, and perhaps through lies, blackmail and money could even emerge unscathed, but you are not like it, it has no soul, it is a stone. This entire situation will never be understood by a non-adventurer, and regarding those who can understand, even they will not be capable of expressing it in words, for no one is able to contain the whole of existence between a capital letter and a period.

And secondly, you will understand that through the assumption of responsibility and the courage of certain men to disturb spiritual and religious comfort, we are where we are, and we still exist. But courage means risk, and risk implies more than a loss, risk implies even the end itself. And you know that to stop halfway is to cut the serpent in two, both halves live, and now you face twice the venom. Your intentions were good, but because you could not carry the work through to the end to save the world, you will be condemned because you were the last one to touch it. But you do not deceive yourself, for you know that failing to transform risk into success through courage, under conditions where passivity is not an option, for the pit behind pursues the one who does not move forward, passivity ultimately allowing the pit to swallow him, the world will curse you, and if you succeed they will consider it normalcy. But you do not do these things for the world, you do not even do them for yourself, for you know that reward and punishment do not exist, but you do them because it must be so, and that is what drives you into the game.

You have a path and a canvas , and to live is to use

the right brush, which is Zest for Life.

SCHLOTISM

Schlotism is a neutral meta-framework designed to map the mechanics of reality, perception, and the causal chain without imposing fixed moral truths. By establishing this objective "map" of how human interfaces interpret a neutral universe, it provides the foundational logic upon which diverse, active belief systems can be constructed. Consequently, Schlotism acts as a philosophical catalyst that will give birth to various ideologies, such as Julianism, which translate its neutral findings into specific, lived commitments and social structures.

This is the creed of Schlotism:

1. **The Causal Chain**: We have access only to the causal chain within space-time, from its beginning to its supposed end. While there may be more to reality beyond this, our perception is strictly limited to this specific sequence.

2. **The Space-Time Constraint**: Our minds are limited by their position in space and time. Because of this, we encounter only fragments of the total chain and are fundamentally the outcome of our specific environment.

3. **The Three Interfaces**: We interpret and navigate reality through three primary tools: our physical

senses, mathematical concepts, and moral concepts.

4. **The Validity of Interpretation**: Our senses and concepts are not illusions, nor are they inherently right or wrong. They are valid because they interpret a real, existing reality. Interpretation is the primary evidence that we are alive.

5. **Functional Interpretation**: Our interfaces do not capture absolute qualities, such as an absolute sweet or sour. Instead, they interpret reality in a way that is right enough to allow us to live and navigate our surroundings.

6. **Absolute Neutrality** : In an absolute sense, reality is neutral. Right and wrong do not exist in the causal chain; they are created through interpretation. They are valid personally, but never absolutely.

7. **Evolution over Progress:** While we are products of our culture, we have access to causality beyond our cultural limits. Therefore, morality evolves and grows in complexity, but it does not "progress" toward a fixed, objective goal.

8. **Alive Subjectivism over Dead Absolute**: All interpretation is subjective and limited by our slice of the causal chain. Claiming "I fight for the universal" is religious hubris (pretending your finite brain holds the whole chain). Refusing to fight for your subjective interpretation is like refusing to fight for your own life on the grounds that "it doesn't matter to humanity." Life = limitation + risk; Therefore, fighting for what you interpret as better is the only

authentic stance for life.

9. **The Definition of Religion**: Religion functions as a system that imposes a morality, promises salvation from something, and most importantly, provides a fixed purpose by teaching exactly what is right and what is wrong

10. **Formation of Law**: Law is formed from the common points of majority morality. Different factions will rise from people who share common points, if they will be a minority they will endure for their morality, if they will become majority, they will impose their morality, therefore creating the law.

11. **The inherent Risk**: Giving people the freedom to explore their own morality involves an inherent risk, but life without risk does not exist; only death is free of risk. This path can lead to atrocities, social fragmentation and the eventual dissolution of a shared order, but forcing a morality carries the danger of people becoming docile folowers.

12. **The reason for explored morality**: A living (Schlotist) morality produces people willing to die rather than obey what they personally judge unjust. The docile follower of imposed morality is a weather-vane: today's peace-supporter becomes tomorrow's war-supporter/genocidaire the instant the leaders flip the script.

13. **Sovereign Choice:**The choice between a society of imposed morality and one of explored morality represents a commitment to one specific set of risks over another and requires a definitive act of will. We

commit to the path of exploring morality, accepting the inherent risks of such a decision. This decision is made independently of any claim to universal or objective superiority. It stands as the chosen direction because it aligns with specific interpretation of these who reached this conclusion on their own (those creating the organic body of Schlotism).

14. **The Basis of Action:** There is no objective morality, so no decision is universally better. A decision is simply what an individual considers better and what they are prepared to fight for.

15. **The coagualtion**: Schlotists each build their morality through independent search; they don't march in lockstep behind a founder or scripture. Instead, they arrive at overlapping summits from separate trails, like hikers who meet at the top without ever having traveled together.

JULIANISM

Julianism: is the concrete set of political and existential values consciously assumed by the individual, built from personal reflection rather than passive tradition. Unlike Schlotism, which is a neutral meta-framework, Julianism represents an active choice to fight for specific principles without claiming they are absolute universal truths.

This is the creed of Julianism :

1. **Nihilism**: It is not merely an existential anguish or a belief in nothingness, but the ultimate killer of the Zest for Life. Nihilism paralyzes the individual by eroding the raw desire to live, making all choices seem equally futile and reducing existence to an endless, suffocating swamp

2. **Overcoming Nihilism**: Nihilism cannot be simply anesthetized; it must be actively defeated by embracing the Zest for Life as the absolute imperative. This requires honesty, critical thinking, and the courage to build your own morality and act upon it, fighting for what you consider right despite knowing it is not an absolute, universal truth.

3. **Zest for Life**: The absolute imperative of existence is not mere survival, continuous progress, or comfort, but the intensity and vigor of

living. Every social, economic, and political system must be evaluated solely on whether it cultivates or diminishes this raw desire to exist and evolve.

4. **The Living vs The Dead**: A living human embraces continuous evolution, conflict, and the expansion of horizons, while the dead choose stagnation, seeking comfort and safety in dogmas. The living must leave those who refuse evolution in their comforting ignorance, offering them minimal pain and fleeting pleasure, because a living society cannot be built by the dead.

5. **Purpose as a Religious Tool**: The need for a transcendental meaning or fixed purpose is a religious hoax used to anesthetize the pain of untreated nihilism. Any such purpose merely trades the intensity of the present moment for a promised future that never truly arrives, stripping life of its immediate vitality and demanding endless sacrifice for an illusion.

6. **Religion (Essence):** At its core, religion is the replacement of living, evolving morality with dead, fixed dogma due to a deep fear of life's contradictions and tragedies. It is a psychological virus that satisfies the brain's malfunction of needing a purpose, serving as an anesthetic for those who cannot bear the weight of freedom.

7. **Religion (Manifestation):** Religious thinking extends far beyond traditional churches, manifesting in modern politics, economics, and identity struggles where complex reality is reduced to prefabricated factions. Whether it is

left-wing or right-wing ideology, these are all religions that demand unquestioning loyalty, weaponize hatred, and kill independent, critical thought.

8. **The Maintenance of Artificial Structures:** Civilization is an artificial construct torn away from nature’s self-regulating cycles, making humanity solely responsible for its upkeep. Because nature will not naturally process the anomalies or waste we create, whether physical waste or economic inequality, we must consciously manage, regulate, and maintain the artificial systems we build.

9. **Labor 1**: Labor exists strictly to maintain and progress society, not to serve as an individual's transcendental purpose or a path to personal fulfillment. Maintenance labor must be minimized through technology and shared equitably so that it no longer consumes human existence. Elevating maintenance work to the meaning of life is a religious delusion; instead, work should be minimized and automated so humans can gain the time to truly live and grow beyond their professional niche.

10. **Labor 2**: True labor is the recurrent, disciplined effort necessary to combat natural entropy and sustain the artificial structure of civilization. While maintenance work is a strict societal duty that can become alienating if excessive, superior work, such as science, art, and spirituality, is driven by adventure and discovery,

actively nourishing the Zest for Life.

11. **The Master-Slave Dynamic**: History is defined by a division where masters dictate the direction, and slaves mechanically execute the labor without the freedom to think. A post-nihilist society must dissolve this dynamic by ensuring every individual is educated to think autonomously, fully participating in both the conceptualization and execution of their reality.

12. **The Wealth Cap:** Unlimited wealth is anti-life because it creates a parasitic master-slave dynamic and halts social evolution. Personal fortunes and inheritances must be strictly capped, with all surpluses automatically redirected to public infrastructure, health, and education, ensuring equity without killing the free market.

13. **Lotocracy**: The multiparty system is a dysfunctional religion focused only on retaining power. Legislative positions should be filled by a random lottery of educated citizens to dissolve political "thrombosis," eliminating career politicians and ensuring governance by civic duty rather than ambition.

14. **Anti-Dogmatic Education**: The true purpose of school is not to produce compliant workers for the labor market, but to cultivate complete, autonomous human beings. Education must focus on critical thinking and broad human development to act as a shield against manipulation.

15. **Justice**: A system drowning in thousands of rigid laws creates paralysis and only benefits the criminal, proving that absolute procedural objectivity is an illusion. True justice relies on healthy subjectivity, requiring judges with decades of proven integrity who can interpret the spirit of the law, treating acts like systemic corruption not as mere administrative offenses, but as crimes against humanity.
16. **The Blueprint**: The practical transition to a post-nihilist society demands reclaiming fundamental rights from profit motives, such as interest-free, state-built housing, fully accessible schooling and health. The goal is de-urbanized living spaces deeply connected to nature and linked by ultra-fast transit networks. Respectively establishing a fully transparent digital state where every tax unit is auditable and citizens directly shape public funding

Political points of Julianism

The Julianist never attempts to impose his point of view through debate, for he understands that morality has no objective foundation and that political convictions are axiomatic. At the same time, he understands that this attitude comes with far greater responsibility than simple partisanship, as he is compelled to internalize conflict.

People divide the conflict of ideas and become partisans of one side. The Julianist, however, understands that he must internalize this conflict. No matter how difficult or uncomfortable it may be, he gathers as much objective information as is within his reach and then arrives at a conclusion through an inner process of reflection.

The Julianist does not take to the streets and protest. However, he requires a digital system for political and fiscal voting. When a subject does not interest him or when he feels insufficiently informed, he does not fear the labels that may be attached to him, nor the minority that attempts to draw him into its psychological manipulations because it needs his vote. Instead, he declares himself neutral and quietly accepts the will of the majority, whatever it may be.

For all of this, the Julianist requires modern digital platforms through which he can express his political and fiscal vote whenever he feels it necessary to do so. Regardless of whether his vote coincides with that of the

majority, he respects majoritarianism, yet he never abandons his convictions and beliefs.

His beliefs will evolve over time. This evolution may or may not result in their transformation. In any case, any such change occurs gradually through the expansion of his intellectual horizon, rather than as an emotional response to the manipulative rhetoric of a group seeking to impose its own political agenda.

1. Free, Universal, Non-Professional, and Anti-Dogmatic Education

1.1 The role of the school must be to ensure that every student reaches a profound understanding of reality through objective data as well as philosophy.

- 1.1.1 The "maturity" that the school seeks to achieve refers to the knowledge and capacity to process basic objective data of reality, as well as the creation of a metacognition (meta-thinking) that helps the citizen understand how ideologies, beliefs, personal morals, and laws are formed.

1.2 Schools should not be built around the future professions children might pursue, but rather around the opening of the mind, following the principle that "the worker lives 40 hours a week, but the human being lives 168."

- 1.2.1 School is more than an institution; it is a period in each person's life focused on searching, discovery, and the formation of one’s own

morality.

- 1.2.2 Vocational training activities are permitted and encouraged as long as they do not obstruct the educational process.

1.3 At the end of the 12 years of study, every child must pass the Maturity Exam which, as the name suggests, will be an assessment of maturity rather than just of skills and memory (as per point 1.1.1).

- 1.3.1 The Maturity Exam may be taken as many times as necessary until it is passed.
- 1.3.2 Passing the Maturity Exam grants the citizen the right to be elected to the sortition-based (lotocratic) parliament.

1.4 The purpose of the school is for all its students to pass the Maturity Exam.

1.5 School should deliberately uses controlled suffering and rigorous conditions to artificially forge high-level intelligence, rejecting natural randomness, mediocrity, and the illusions of comfort. (1)

(1)School is like a vaccine. Philosophically speaking, a vaccine is the allocation of considerable time and resources in order to trade a great suffering for a much smaller one. The vaccine itself causes suffering, the pain of the injection or mild to moderate side effects such as fever, yet it spares its recipients from a far greater suffering: a serious disease that can bring intense pain and even death. Without a vaccine, immunization would still happen eventually, but only after the first infections had killed millions. The vaccine

therefore serves as artificial immunization. If we replace the vaccine with school and immunization with intelligence, the metaphor holds perfectly. Even without school, some people will become intelligent, but their number is very small. A group of education professionals who accept the principles of Schlotism must therefore come to a common agreement on how to define intelligence and, by extension, how to artificially reproduce it. When they look at society, they will observe that belonging to the wealthy class often leads to degeneration, that the poor class usually prevents intelligence from emerging due to lack of resources, and that the middle class most often leads to a plateau of mediocrity caused by the fear of losing already acquired comfort. These educators will have the duty to simulate all kinds of scenarios in order to discover the optimal conditions for the birth of intelligence, and then artificially recreate those conditions inside the school. Because school is much more than the building where classes are held, these educators must redesign the entire society to ensure that those ideal, or at least favorable, conditions for the emergence of intelligence are not confined within the school walls, but become the living fiber of the whole society. Just as the vaccine causes a small amount of suffering, so must school if it proves necessary, whether that suffering is intellectual, physical, or both. The educators will decide. Í

2. Governance and Lotocracy

2.1 The primary system of government is **Lotocracy** (government by sortition); political parties are abolished, while elections are maintained for the

positions of President, Mayor, and local councilors.

- **2.1.1** Laws may be authored by both lotocratic politicians and civil society.
- **2.1.2** When a law created by civil society and posted on the official platform reaches a threshold of **20% support**, it shall be put to a vote.
- **2.1.3** If, following the vote, the law reaches **30% of the population**, it is sent to the Constitutional Court; upon approval, it enters into force.
- **2.1.4** If the Constitutional Court rejects the law as unconstitutional, it is sent back for a majority vote. If the law reaches **71%** this time, it can only be rejected a second and final time by the Court if it violates fundamental rights (see 2.7); otherwise, it automatically enters into force.
    - **2.1.4.1** If the votes remain between **51% and 71%**, the Constitutional Court must revise the law to make it constitutional.
    - **2.1.4.2** If the version modified by the Constitutional Court does not reach the **51% threshold**, it fails, and no law on that specific topic may be produced for the next 2 years.

2.2 Laws are created by parliamentarians elected through lotocracy; without the intervention of civil society, it is understood that laws are in accordance with the majority morality.

2.3 When laws created by the lotocratic parliament prove to be against the majority will, **20% of the population** must petition to place a law or a set of

laws into public debate.

- **2.3.1** When a law or set of laws enters public debate, parliamentarians must reformulate the law, though this right is also conferred upon civil society.
- **2.3.2** The law or set of laws undergoing public debate will undergo modifications, and all resulting versions (both from parliament and civil society) will appear on the state's official platform. The option to abandon the modification or introduction of the law/code shall also be provided.
- **2.3.3** If the option to abandon reaches at least **51% of the population**, the project shall be dropped, and no modification project on the same topic will be permitted for 2 years.
- **2.3.4** If one of the proposed versions reaches the **51% threshold**, it is approved and sent to the Constitutional Court (following principles 2.1.3–2.1.4.2).

2.4 The President has the right to send laws directly to the Constitutional Court.

- **2.4.1** The **30% negativity principle** applies (referencing 2.3). If this threshold of opposition is not met, the law is sent to the Constitutional Court; if accepted, it enters into force.
    - **2.4.1.1** If the Court rejects the law but the 30% negativity threshold is not met, it is understood that the law respects the majority will, and it is subjected to a majority vote (following principles 2.1.3–2.1.4.2).

2.5 The President may be granted a **vote of confidence with extended powers** for a determined period.

- **2.5.1** A threshold of **51% of the population** is required to initiate the referendum.
- **2.5.2** If the referendum passes with **71%**, the President gains extended law-making powers for the duration specified in the referendum, provided they respect fundamental human rights.
    - **2.5.2.1** If a law is rejected by the Constitutional Court during this time, the Court must reformulate it.
    - **2.5.2.2** The President is obliged to review the reformulated version; however, during the period of extended power, they may pass their original proposed law regardless of the Court's refusal.
    - **2.5.2.3** The Court does not have the right to refuse the law a second time.
- **2.5.3** For a law proposed by a President with extended powers to be rejected by society, it must reach an **80% negativity threshold**.
- **2.5.4** Should the period of extended power prove disastrous, **51% of the population** may initiate a dismissal referendum.
    - **2.5.4.1** The dismissal referendum subsequently requires **71%** to terminate the extended power period, at which point the President is dismissed and permanently barred from holding any public office.

    - **2.5.4.2** If the 71% threshold is not met, the extended power remains in effect until the term expires.

- **2.5.5** The wealth of the President and their close associates will be audited before and after the period of extended power; any discrepancies will result in criminal liability for the President and their associates.

2.6 A President wishing to run for a **third term** must first obtain the consent of **51% of the population** to be granted the right to run. This process repeats for every election after the first two terms.

- **2.6.1** The same principle applies to Mayors or lotocratic Parliamentarians whom society deems useful.

2.7 The only laws that cannot be overridden are **Fundamental Laws**, namely:

- The right to life and physical integrity.
- The right to **absolute freedom of expression** (the only exception being direct threats of bodily harm against a person or a small group).
- The right to fair trials and equality before the law.
- The presumption of innocence.
- The right to vote (excluding those convicted of corruption or those lacking full mental capacity).
- **2.7.1** These are the only grounds upon which the Constitutional Court may reject any law, even those supported by a large majority or proposed under extended powers.

2.8 The Government is chosen from among the lotocrats; however, if civil society supports a specific professional for a ministry, that person shall take office if a proposal on the public platform receives the support of **one-quarter (25%) of the total population**.

- **2.8.1** If multiple professionals are proposed, elections will be organized, and the one with the majority will take the seat.
- **2.8.2** The same principle applies to the Prime Minister.

2.9 Every candidate for President or Mayor shall have the right to **legally sign for their campaign promises**; for those promises signed but not fulfilled by the end of the mandate, the official will face **criminal liability**.

3. Economy

3.1 The economy is an artificial system that cannot function on its own and must be maintained.

- **3.1.1** Healthcare, education, urban social housing, and a portion of the infrastructure must be public. Innovation and accessibility are always in conflict; the aforementioned fields are those where accessibility is more important than innovation. (Acknowledging that maximum innovation can harm accessibility, and vice versa,allows for nuanced policies. For example, in a healthcare system, one may decide that 80% of resources go toward accessibility, such as basic treatments for

all, and 20% toward cutting-edge research/innovation.)

3.2 The state must return to the **Gold Standard** to ensure stability and create fertile ground upon which society can reorganize itself efficiently.

3.3 There must be a private and highly secured fiscal system.

- **3.3.1** All public transactions must be conducted through the national or federal digital system.
- **3.3.2** The digital fiscal system must automate the payment of public sector salaries but, otherwise, offer citizens the freedom to direct their taxes directly toward the hospital, school, project, etc., they wish to fund, without sending money to a central system for discretionary redistribution.
- **3.3.3** Through the digital system, citizens shall have the right to initiate, abolish, underfund, or overfund projects.
    - **3.3.3.1** Underfunding requires a **10% threshold** or a majority.
    - **3.3.3.2** Overfunding requires a **10% threshold** or a majority.
    - **3.3.3.3** Abolishing a project requires a **15% threshold** or a majority.
    - **3.3.3.4** Initiating a project requires a **15% threshold** or a majority.

3.3.4 All artistic, humanitarian, and religious causes must be supported solely by the budgets of those who approve of their taxes being used

for such endeavors.

3.4 Individual wealth shall be limited to a threshold of **100 million euros**. The justification lies in the limitation of resources and human interdependence. Labor, innovation, and luck must be rewarded, but when they exceed a certain threshold, they no longer represent deserved rewards but rather anomalies of a dysfunctional, unmonitored artificial system. Furthermore, massive fortunes interfere with justice and power, making fair justice and a merit-based political system impossible.

- **3.4.1** Extreme wealth is a form of dictatorship adjacent to political dictatorship, where a citizen or group decides the conditions under which certain parts of human life must be lived. Therefore, industries of general interest must remain public so that society has the final word (the Internet being a primary example).
- **3.4.2** Upon reaching the threshold, the citizen shall be barred from further sources of funding, except for a salary.
    - **3.4.2.1** The salary will be derived from services rendered, dividends, or the sale of shares.
    - **3.4.2.2** Dividends or shares will be taxed at **90%**.
    - **3.4.2.3** The net amount, after paying the 90% tax, must not exceed a threshold of **1 million** per year.
    - **3.4.2.4** The economic system must operate at a continental level (European or

American-European). Only a structure of this scale, hundreds of millions or a billion people, can truly limit the disproportionate power of ultra-wealthy groups who would otherwise destabilize smaller states through capital mobility. In such a framework, rules are dictated by systemic stability rather than capital flight. Those who do not accept common rules are free to leave, but this implies losing access to the infrastructure, markets, and legal stability of the bloc. Capital must adapt to the rules of the majority, not the other way around.

- **3.4.3** Shares will remain permanently in the citizen's portfolio, and decision-making power remains theirs. They may use these funds to launch startups, but once the threshold is met, they are entitled only to a maximum of one million per year from dividends or stock sales.

3.5 The maximum amount of inherited wealth shall be **10 million dollars** to maintain an efficient and sustainable economic system.

3.6 Taxes will be significantly reduced following the capping of wealth, though they will be maintained for fundamental services.

3.7 As long as labor is required for the maintenance and progress of society, **UBI (Universal Basic Income) will not be implemented**. Instead, salaries will increase and working hours will decrease to prevent the creation of a privileged class that lives off UBI without working while others are forced to work to sustain society.

- **3.7.1** Efforts will be made to ensure the process mentioned above is driven by market forces with minimal state intervention.

3.8 The state must build and manage a system of social housing accessible to all citizens.

- **3.8.1** Citizens take possession of housing by paying a monthly rent.
- **3.8.2** Monthly rent is not a simple consumption payment; it accumulates as equity toward the acquisition of the home.
    - **3.8.2.1** For couples who decide to live together, previously accumulated amounts will be combined and transferred to the new housing unit.
- **3.8.3** Rent will be paid until the full value of the home is covered, indexed annually to inflation.
- **3.8.4** Once fully paid, the dwelling remains in the citizen's possession for the duration of their life.
    - **3.8.4.1** Homes can be inherited, but heirs must pay **50% of the updated value** (indexed to inflation) of the property.
    - **3.8.4.1.1** These collected funds will be directed toward: maintaining the existing housing stock, infrastructure development, and covering interest on state loans used to expand the system.
- **3.8.5** Beneficiaries have the right to leave the system and return later, subject to availability.
    - **3.8.5.1** Upon return, the previously

accumulated amount (indexed to inflation) will be credited, and payments will continue from that level for the new unit.

- **3.8.6** Payments are non-refundable in the event of leaving the system.

4. The Legal System and Judicial Philosophy

4.1 The total number of laws applicable in a legal system must be reduced to a functional minimum. For any type of legal situation, there must be a limited number of norms that are clearly identifiable and impossible to multiply through redundant interpretations.

- **4.1.1** The creation of parallel laws for the same type of legal situation is prohibited, regardless of political context or social pressure. Any new regulation is required to either replace or explicitly repeal existing norms.
- **4.1.2** Any new law that does not simultaneously eliminate an old law is considered null and void by law (*nullius juris*).
- **4.1.3** This mechanism is designed to prevent legislative accumulation and the emergence of normative conflicts.

4.2 Legal procedures may not be extended to the point where they prevent a decision from being made within a reasonable timeframe. Every procedure has the obligation to serve the act of judgment, not to replace it.

- **4.2.1** The principle is established that no procedure can become sufficient grounds for overturning a decision that is factually and morally correct.
- **4.2.2** Minor procedural errors cannot lead to the annulment of a verdict if the merits of the case are clearly established.
- **4.2.3** Consequently, the possibility of using procedures as tools for procrastination or obstruction is eliminated.

4.3 The judge has the obligation to interpret the law based on context, intent, and consequences, without being constrained by the mechanical application of the norm.

- **4.3.1** It is explicitly recognized that every legal decision involves an inevitable degree of subjectivity; this subjectivity should not be eliminated but held as accountable as possible.
- **4.3.2** A judge's decision must contain an interpretive justification, not merely a reference to articles of law.

4.4 The repeated use of legal procedures for the obvious purpose of delaying or blocking the act of justice is prohibited.

- **4.4.1** Any challenge or appeal filed without a real and demonstrable foundation leads to the worsening of the legal situation for the party who files it.
- **4.4.2** The principle of **procedural risk** is introduced, whereby the abusive use of legal

mechanisms produces direct negative consequences. This mechanism discourages the transformation of justice into a game of procedural strategy.

4.5 The law is defined as a guiding instrument rather than an absolute authority over the act of judgment.

4.6 Laws must be understandable to a citizen who has passed the **Maturity Exam**, even without specialized legal training.

4.7 The law establishes the general framework, while the judge establishes the concrete application based on the reality of the case.

- **4.7.1** Transforming the law into a mechanism that dictates the final decision without real human intervention is prohibited.
- **4.7.2** Any system that reduces the role of the judge to that of a mere executor is considered dysfunctional.
- **4.7.3** Responsibility for the decision belongs exclusively to the person (the judge), not to the text.
- **4.7.4** Decisions cannot be justified solely by compliance with the law; they must reflect a balance between legality and justice.

4.8 The judiciary must be organized into three distinct levels, each with clearly defined roles.

- **4.8.1** The first two levels ensure the initial analysis and verification of cases.

- **4.8.2** The third level is reserved for individuals with a solid, long-term record of integrity. Their role is to provide the final decision and eliminate contradictions.

4.9 The initial decision belongs to the first level.

- **4.9.1** A challenge brings the case to the second level.
- **4.9.2** Confirmation at the second level leads to immediate finality.
- **4.9.3** A contradiction between the first and second levels transfers the case to the third level.
- **4.9.4** The third level's decision is final and closes the proceedings.

4.10 Access to power is conditioned upon the acceptance of **total transparency** regarding financial and communication records. This transparency is not automatically public but becomes accessible in cases of justified suspicion.

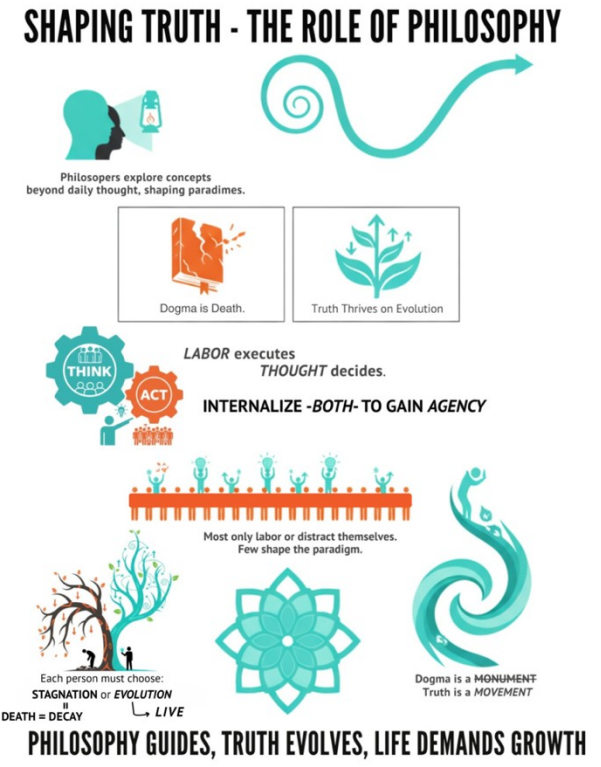
4.11 Corruption shall not be treated as a mere administrative deviation, but as a phenomenon that produces indirect lethal effects on society. By diverting essential resources, it contributes to the degradation of vital systems and the loss of human lives.

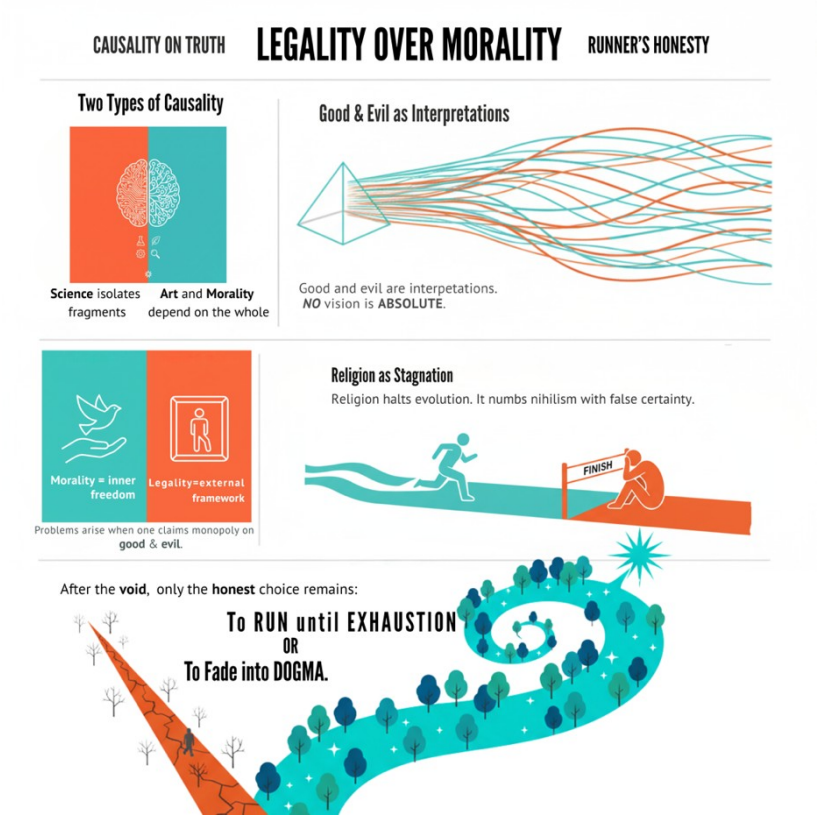
- **4.11.1** Corruption requires a separate legal framework adapted to its gravity, including:
    - No statute of limitations (*imprescriptibility*).
    - Extended confiscation of assets.
    - Multiplied sanctions.

- **4.11.2** In cases of systemic corruption, a clear distinction between licit and illicit assets cannot be made. Therefore, confiscation must target the **entire estate** to prevent the perpetuation of economic influence.

4.12 In situations where a case gains national relevance and the verdict generates public scandal, the legitimacy of the decision can no longer remain exclusively in the hands of the judge. In such cases, the majority must be able to intervene directly through controlled mechanisms. The judge remains the filter who decides if the threshold of general interest has been reached. The final decision thus reflects collective morality directly.

JULIAN SCHLOTERBACK




CAUSALITY ON TRUTH
LEGALITY OVER MORALITY
RUNNER'S HONESTY
Two Types of Causality
Science isolates fragments
Art and Morality depend on the whole
Good & Evil as Interpretations
Good and evil are interpetations.
NO vision is ABSOLUTE.
Morality = inner freedom
Legality=external framework
Problems arise when one claims monopoly on good & evil.
Religion as Stagnation
Religion halts evolution. It numbs nihilism with false certainty.
FINISH
After the void, only the honest choice remains:
To RUN until EXHAUSTION
OR
To Fade into DOGMA.

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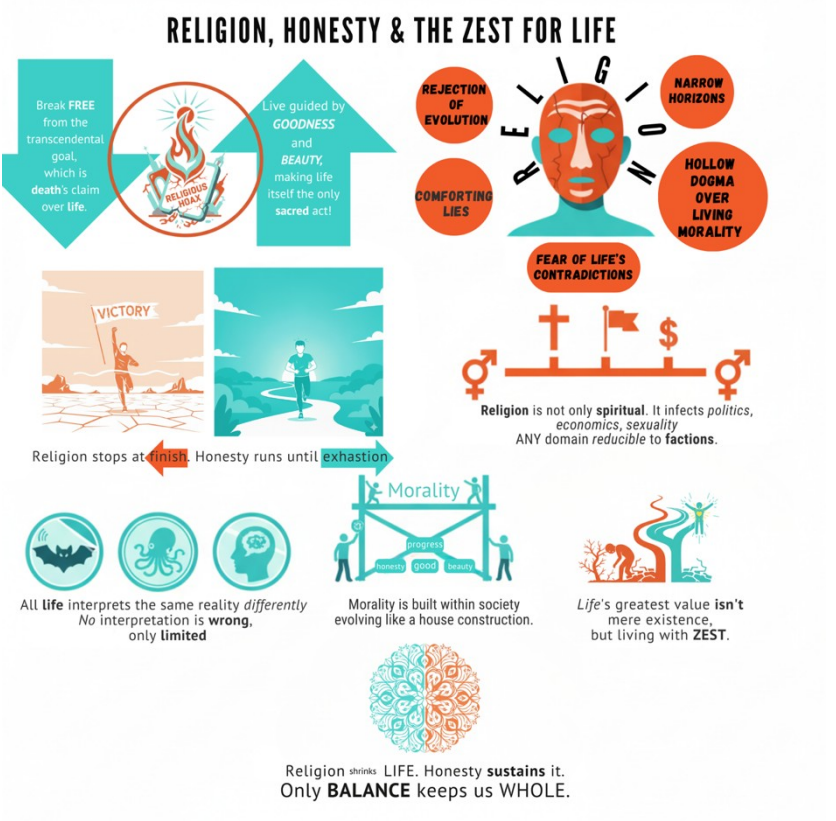
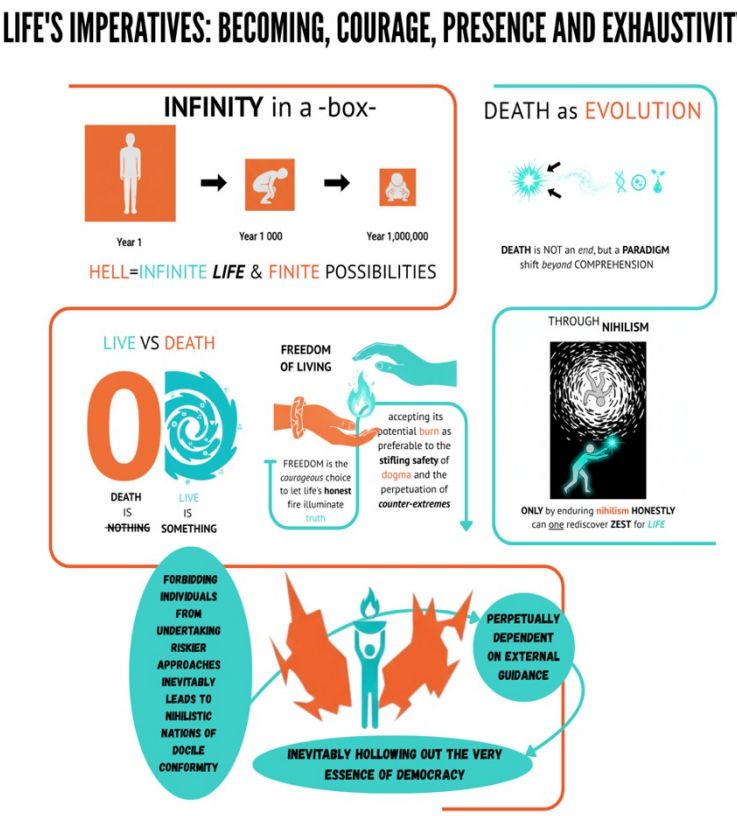

RELIGION, HONESTY & THE ZEST FOR LIFE
Break FREE from the transcendental goal, which is death's claim over life.
RELIGIOUS HOAX
Live guided by GOODNESS and BEAUTY, making life itself the only sacred act!
RELIGION
REJECTION OF EVOLUTION
NARROW HORIZONS
COMFORTING LIES
HOLLOW DOGMA OVER LIVING MORALITY
FEAR OF LIFE'S CONTRADICTIONS
VICTORY
$
Religion is not only spiritual. It infects politics, economics, sexuality
ANY domain reducible to factions.
Religion stops at finish. Honesty runs until exhastion
Morality
progress
honesty
good
beauty
All life interprets the same reality differently
No interpretation is wrong,
only limited
Morality is built within society
evolving like a house construction.
Life's greatest value isn't
mere existence,
but living with ZEST.
Religion shrinks LIFE. Honesty sustains it.
Only BALANCE keeps us WHOLE.


LIFE'S IMPERATIVES: BECOMING, COURAGE, PRESENCE AND EXHAUSTIVITY
INFINITY in a -box-
Year 1
Year 1 000
Year 1,000,000
HELL=INFINITE LIFE & FINITE POSSIBILITIES
DEATH as EVOLUTION
DEATH is NOT an end, but a PARADIGM shift beyond COMPREHENSION
LIVE VS DEATH
0
DEATH IS NOTHING
LIVE IS SOMETHING
FREEDOM OF LIVING
FREEDOM is the courageous choice to let life's honest fire illuminate truth
accepting its potential burn as preferable to the stifling safety of dogma and the perpetuation of counter-extremes
THROUGH NIHILISM
ONLY by enduring nihilism HONESTLY can one rediscover ZEST for LIFE
FORBIDDING INDIVIDUALS FROM UNDERTAKING RISKIER APPROACHES INEVITABLY LEADS TO NIHILISTIC NATIONS OF DOCILE CONFORMITY
PERPETUALLY DEPENDENT ON EXTERNAL GUIDANCE
INEVITABLY HOLLOWING OUT THE VERY ESSENCE OF DEMOCRACY

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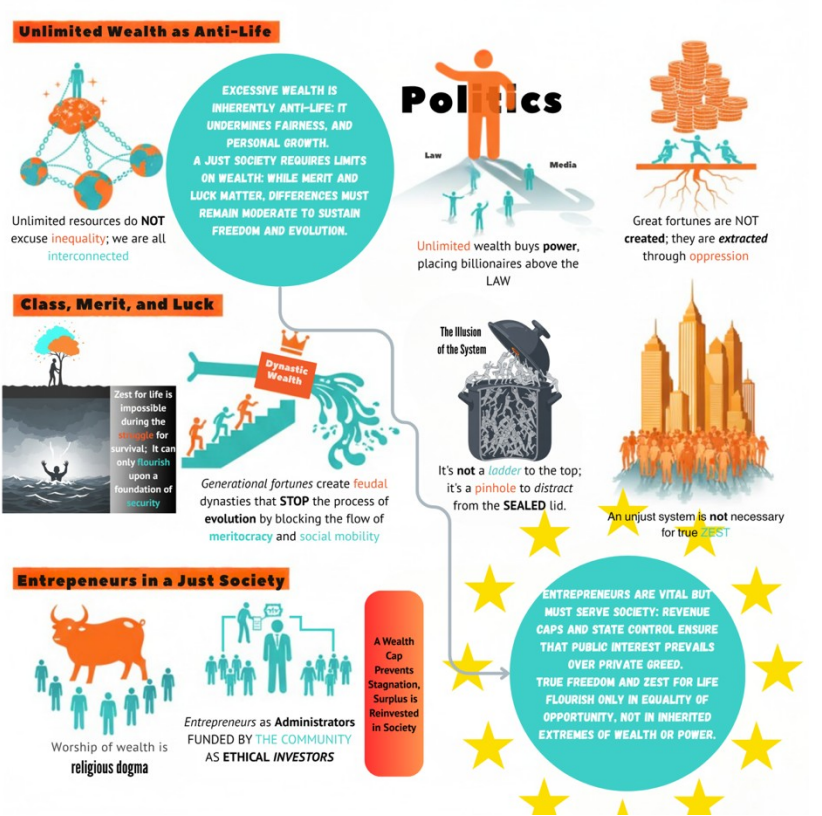
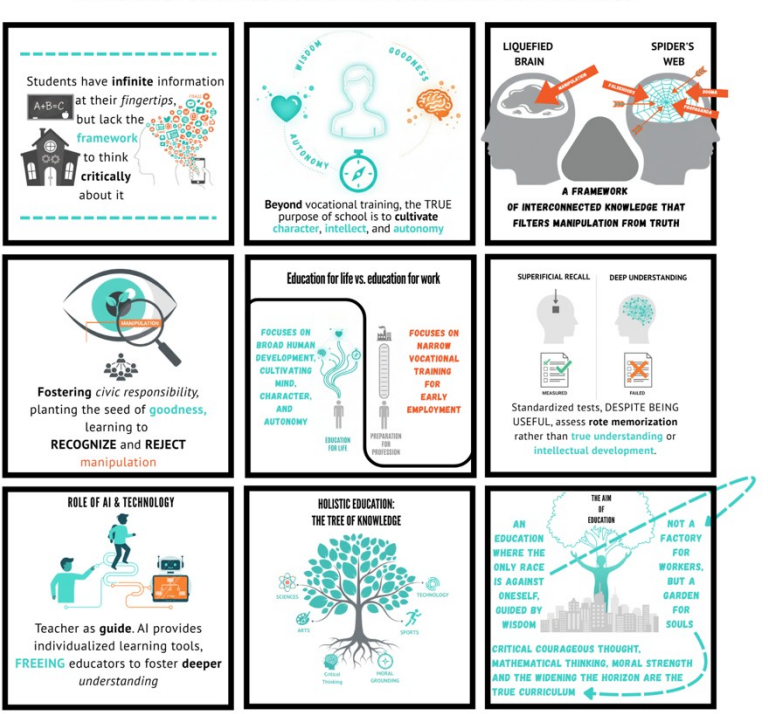

Unlimited Wealth as Anti-Life
EXCESSIVE WEALTH IS INHERENTLY ANTI-LIFE: IT UNDERMINES FAIRNESS, AND PERSONAL GROWTH.
A JUST SOCIETY REQUIRES LIMITS ON WEALTH: WHILE MERIT AND LUCK MATTER, DIFFERENCES MUST REMAIN MODERATE TO SUSTAIN FREEDOM AND EVOLUTION.
Unlimited resources do NOT excuse inequality; we are all interconnected
Politics
Law
Media
Unlimited wealth buys power, placing billionaires above the LAW
Great fortunes are NOT created; they are extracted through oppression
Class, Merit, and Luck
Zest for life is impossible during the struggle for survival; It can only flourish upon a foundation of security
Dynastic Wealth
Generational fortunes create feudal dynasties that STOP the process of evolution by blocking the flow of meritocracy and social mobility
The Illusion of the System
It's not a ladder to the top; it's a pinhole to distract from the SEALED lid.
An unjust system is not necessary for true ZEST
Entrepeneurs in a Just Society
Worship of wealth is religious dogma
Entrepreneurs as Administrators FUNDED BY THE COMMUNITY AS ETHICAL INVESTORS
A Wealth Cap Prevents Stagnation, Surplus is Reinvested in Society
ENTREPRENEURS ARE VITAL BUT MUST SERVE SOCIETY: REVENUE CAPS AND STATE CONTROL ENSURE THAT PUBLIC INTEREST PREVAILS OVER PRIVATE GREED.
TRUE FREEDOM AND ZEST FOR LIFE FLOURISH ONLY IN EQUALITY OF OPPORTUNITY, NOT IN INHERITED EXTREMES OF WEALTH OR POWER.


THE PURPOSE OF SCHOOL: CULTIVATING COMPLETE HUMAN BEINGS
Students have infinite information at their fingertips, but lack the framework to think critically about it
WISDOM
GOODNESS
AUTONOMY
Beyond vocational training, the TRUE purpose of school is to cultivate character, intellect, and autonomy
LIQUEFIED BRAIN
SPIDER'S WEB
A FRAMEWORK OF INTERCONNECTED KNOWLEDGE THAT FILTERS MANIPULATION FROM TRUTH
Fostering civic responsibility, planting the seed of goodness, learning to RECOGNIZE and REJECT manipulation
Education for life vs. education for work
FOCUSES ON BROAD HUMAN DEVELOPMENT, CULTIVATING MIND, CHARACTER, AND AUTONOMY
FOCUSES ON NARROW VOCATIONAL TRAINING FOR EARLY EMPLOYMENT
EDUCATION FOR LIFE
PREPARATION FOR PROFESSION
SUPERIFICIAL RECALL
DEEP UNDERSTANDING
MEASURED
FAILED
Standardized tests, DESPITE BEING USEFUL, assess rote memorization rather than true understanding or intellectual development.
ROLE OF AI & TECHNOLOGY
Teacher as guide. AI provides individualized learning tools, FREEING educators to foster deeper understanding
HOLISTIC EDUCATION: THE TREE OF KNOWLEDGE
SCIENCES
TECHNOLOGY
ARTS
SPORTS
Critical Thinking
MORAL GROUNDING
THE AIM OF EDUCATION
AN EDUCATION WHERE THE ONLY RACE IS AGAINST ONESELF, GUIDED BY WISDOM
NOT A FACTORY FOR WORKERS, BUT A GARDEN FOR SOULS
CRITICAL COURAGEOUS THOUGHT, MATHEMATICAL THINKING, MORAL STRENGTH AND THE WIDENING THE HORIZON ARE THE TRUE CURRICULUM

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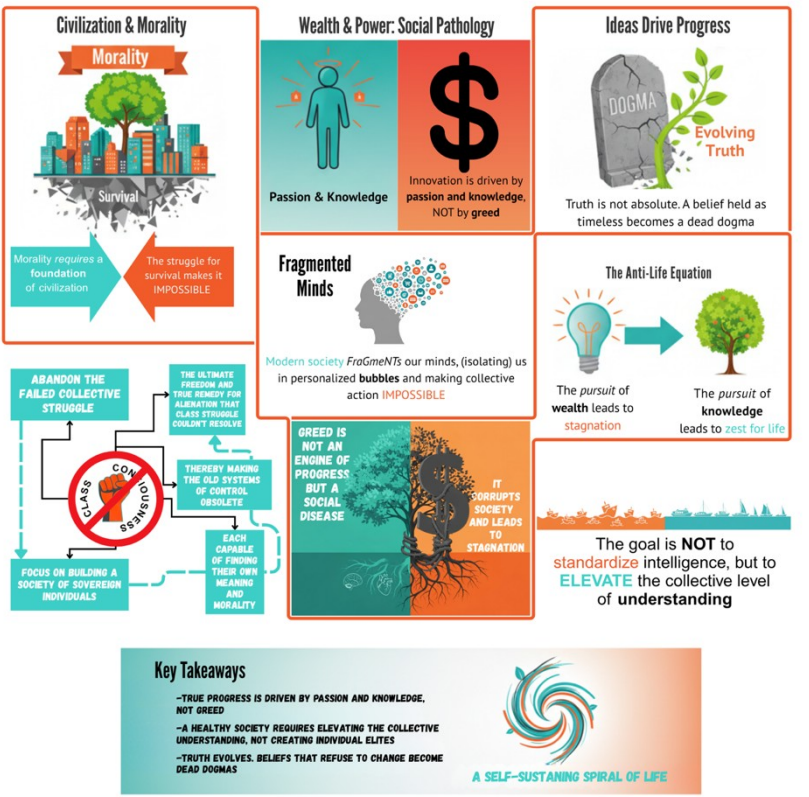
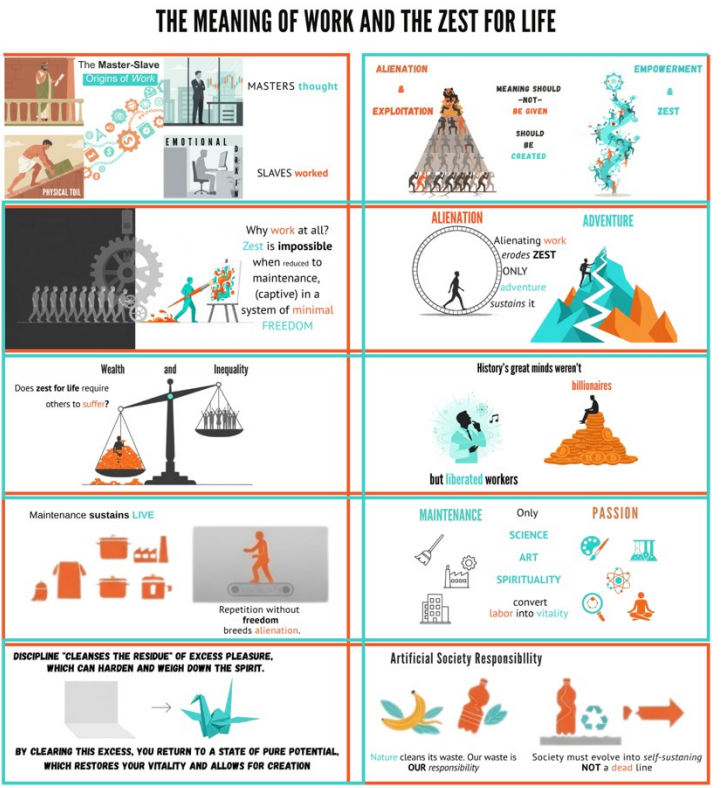

Civilization & Morality
Morality
Survival
Morality requires a foundation of civilization
The struggle for survival makes it IMPOSSIBLE
Wealth & Power: Social Pathology
Passion & Knowledge
Innovation is driven by passion and knowledge, NOT by greed
Ideas Drive Progress
DOGMA
Evolving Truth
Truth is not absolute. A belief held as timeless becomes a dead dogma
Fragmented Minds
Modern society FraGmeNTs our minds, (isolating) us in personalized bubbles and making collective action IMPOSSIBLE
The Anti-Life Equation
The pursuit of wealth leads to stagnation
The pursuit of knowledge leads to zest for life
ABANDON THE FAILED COLLECTIVE STRUGGLE
THE ULTIMATE FREEDOM AND TRUE REMEDY FOR ALIENATION THAT CLASS STRUGGLE COULDN'T RESOLVE
CLASS CONSCIOUSNESS
THEREBY MAKING THE OLD SYSTEMS OF CONTROL OBSOLETE
EACH CAPABLE OF FINDING THEIR OWN MEANING AND MORALITY
FOCUS ON BUILDING A SOCIETY OF SOVEREIGN INDIVIDUALS
GREED IS NOT AN ENGINE OF PROGRESS BUT A SOCIAL DISEASE
IT CORRUPTS SOCIETY AND LEADS TO STAGNATION
The goal is NOT to standardize intelligence, but to ELEVATE the collective level of understanding
Key Takeaways
-TRUE PROGRESS IS DRIVEN BY PASSION AND KNOWLEDGE, NOT GREED
-A HEALTHY SOCIETY REQUIRES ELEVATING THE COLLECTIVE UNDERSTANDING, NOT CREATING INDIVIDUAL ELITES
-TRUTH EVOLVES. BELIEFS THAT REFUSE TO CHANGE BECOME DEAD DOGMAS
A SELF-SUSTAINING SPIRAL OF LIFE


THE MEANING OF WORK AND THE ZEST FOR LIFE
The Master-Slave
Origins of Work
MASTERS thought
SLAVES worked
EMOTIONAL PAIN
PHYSICAL TOIL
ALIENATION
&
EXPLOITATION
MEANING SHOULD
-NOT-
BE GIVEN
SHOULD
BE
CREATED
EMPOWERMENT
&
ZEST
Why work at all?
Zest is impossible
when reduced to
maintenance,
(captive) in a
system of minimal
FREEDOM
ALIENATION
ADVENTURE
Alienating work
erodes ZEST
ONLY
adventure
sustains it
Wealth
and
Inequality
Does zest for life require
others to suffer?
History's great minds weren't
billionaires
but liberated workers
Maintenance sustains LIVE
Repetition without
freedom
breeds alienation.
MAINTENANCE
Only
PASSION
SCIENCE
ART
SPIRITUALITY
convert
labor into vitality
DISCIPLINE "CLEANSES THE RESIDUE" OF EXCESS PLEASURE,
WHICH CAN HARDEN AND WEIGH DOWN THE SPIRIT.
BY CLEARING THIS EXCESS, YOU RETURN TO A STATE OF PURE POTENTIAL,
WHICH RESTORES YOUR VITALITY AND ALLOWS FOR CREATION
Artificial Society Responsiblity
Nature cleans its waste. Our waste is
OUR responsibility
Society must evolve into self-sustaning
NOT a dead line

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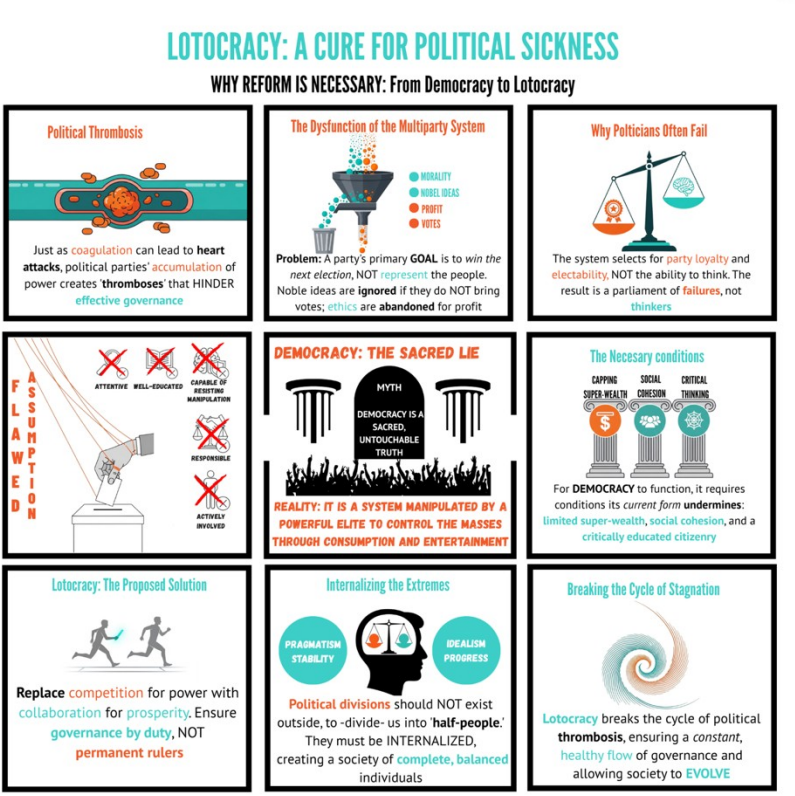
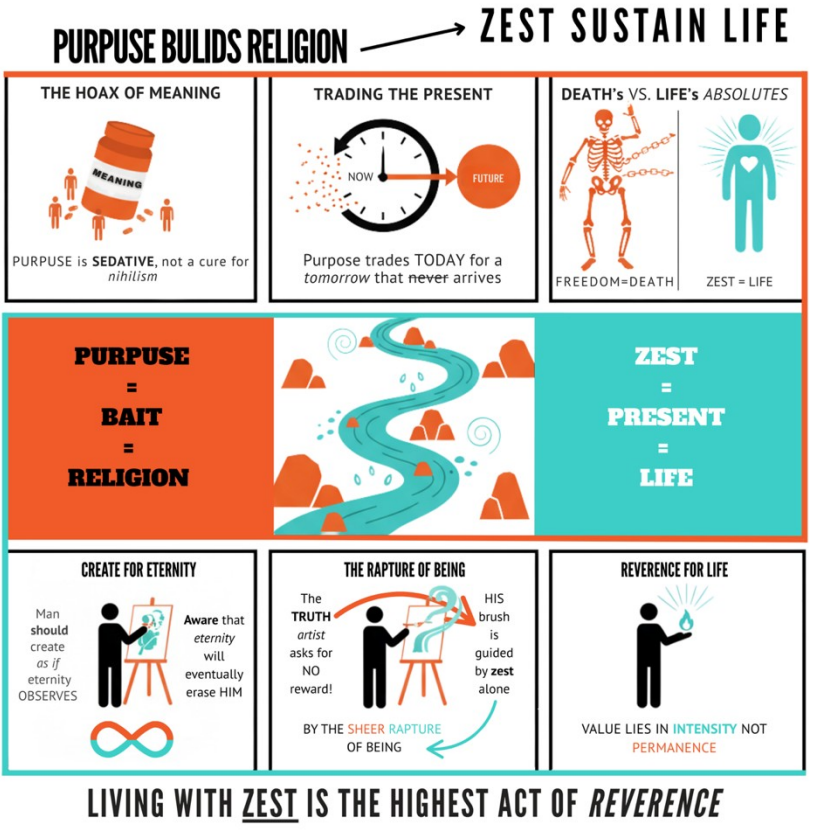

LOTOCRACY: A CURE FOR POLITICAL SICKNESS
WHY REFORM IS NECESSARY: From Democracy to Lotocracy
Political Thrombosis
Just as coagulation can lead to heart attacks, political parties' accumulation of power creates 'thromboses' that HINDER effective governance
The Dysfunction of the Multiparty System
MORALITY
NOBEL IDEAS
PROFIT
VOTES
Problem: A party's primary GOAL is to win the next election, NOT represent the people. Noble ideas are ignored if they do NOT bring votes; ethics are abandoned for profit
Why Polticians Often Fail
The system selects for party loyalty and electability, NOT the ability to think. The result is a parliament of failures, not thinkers
FLAWED ASSUMPTION
ATTENTIVE
WELL-EDUCATED
CAPABLE OF RESISTING MANIPULATION
RESPONSIBLE
ACTIVELY INVOLVED
DEMOCRACY: THE SACRED LIE
MYTH
DEMOCRACY IS A SACRED, UNTOUCHABLE TRUTH
REALITY: IT IS A SYSTEM MANIPULATED BY A POWERFUL ELITE TO CONTROL THE MASSES THROUGH CONSUMPTION AND ENTERTAINMENT
The Necesary conditions
CAPPING SUPER-WEALTH
SOCIAL COHESION
CRITICAL THINKING
For DEMOCRACY to function, it requires conditions its current form undermines: limited super-wealth, social cohesion, and a critically educated citizenry
Lotocracy: The Proposed Solution
Replace competition for power with collaboration for prosperity. Ensure governance by duty, NOT permanent rulers
Internalizing the Extremes
PRAGMATISM STABILITY
IDEALISM PROGRESS
Political divisions should NOT exist outside, to -divide- us into 'half-people.' They must be INTERNALIZED, creating a society of complete, balanced individuals
Breaking the Cycle of Stagnation
Lotocracy breaks the cycle of political thrombosis, ensuring a constant, healthy flow of governance and allowing society to EVOLVE


PURPUSE BULIDS RELIGION
ZEST SUSTAIN LIFE
THE HOAX OF MEANING
MEANING
PURPUSE is SEDATIVE, not a cure for nihilism
TRADING THE PRESENT
NOW
FUTURE
Purpose trades TODAY for a tomorrow that never arrives
DEATH's VS. LIFE's ABSOLUTES
FREEDOM=DEATH
ZEST = LIFE
PURPUSE = BAIT = RELIGION
ZEST = PRESENT = LIFE
CREATE FOR ETERNITY
Man should create as if eternity OBSERVES
Aware that eternity will eventually erase HIM
THE RAPTURE OF BEING
The TRUTH artist asks for NO reward!
HIS brush is guided by zest alone
BY THE SHEER RAPTURE OF BEING
REVERENCE FOR LIFE
VALUE LIES IN INTENSITY NOT PERMANENCE
LIVING WITH ZEST IS THE HIGHEST ACT OF REVERENCE

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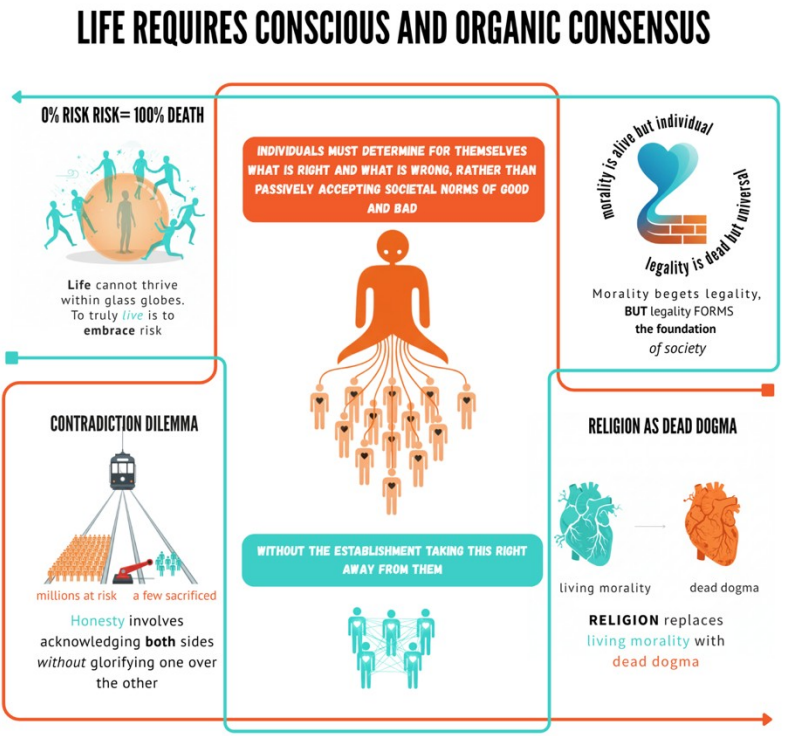
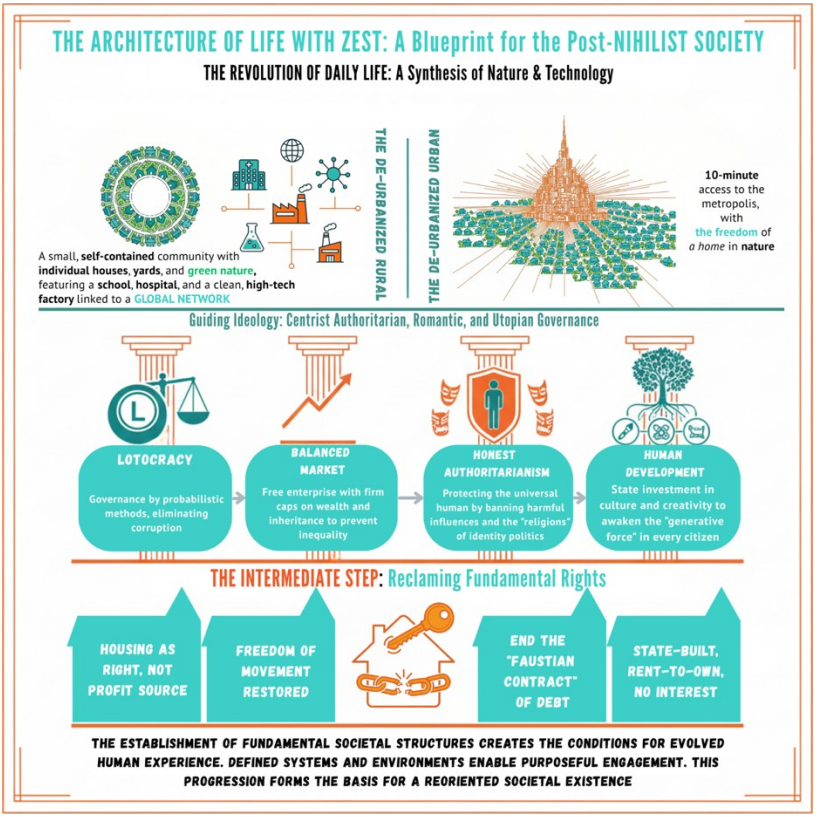

LIFE REQUIRES CONSCIOUS AND ORGANIC CONSENSUS
0% RISK RISK= 100% DEATH
Life cannot thrive within glass globes. To truly live is to embrace risk
INDIVIDUALS MUST DETERMINE FOR THEMSELVES WHAT IS RIGHT AND WHAT IS WRONG, RATHER THAN PASSIVELY ACCEPTING SOCIETAL NORMS OF GOOD AND BAD
WITHOUT THE ESTABLISHMENT TAKING THIS RIGHT AWAY FROM THEM
morality is alive but individual
legality is dead but universal
Morality begets legality, BUT legality FORMS the foundation of society
CONTRADICTION DILEMMA
millions at risk
a few sacrificed
Honesty involves acknowledging both sides without glorifying one over the other
RELIGION AS DEAD DOGMA
living morality
dead dogma
RELIGION replaces living morality with dead dogma


THE ARCHITECTURE OF LIFE WITH ZEST: A Blueprint for the Post-NIHILIST SOCIETY
THE REVOLUTION OF DAILY LIFE: A Synthesis of Nature & Technology
A small, self-contained community with individual houses, yards, and green nature, featuring a school, hospital, and a clean, high-tech factory linked to a GLOBAL NETWORK
THE DE-URBANIZED RURAL
THE DE-URBANIZED URBAN
10-minute access to the metropolis, with the freedom of a home in nature
Guiding Ideology: Centrist Authoritarian, Romantic, and Utopian Governance
LOTOCRACY
Governance by probabilistic methods, eliminating corruption
BALANCED MARKET
Free enterprise with firm caps on wealth and inheritance to prevent inequality
HONEST AUTHORITARIANISM
Protecting the universal human by banning harmful influences and the "religions" of identity politics
HUMAN DEVELOPMENT
State investment in culture and creativity to awaken the "generative force" in every citizen
THE INTERMEDIATE STEP: Reclaiming Fundamental Rights
HOUSING AS RIGHT, NOT PROFIT SOURCE
FREEDOM OF MOVEMENT RESTORED
END THE "FAUSTIAN CONTRACT" OF DEBT
STATE-BUILT, RENT-TO-OWN, NO INTEREST
THE ESTABLISHMENT OF FUNDAMENTAL SOCIETAL STRUCTURES CREATES THE CONDITIONS FOR EVOLVED HUMAN EXPERIENCE. DEFINED SYSTEMS AND ENVIRONMENTS ENABLE PURPOSEFUL ENGAGEMENT. THIS PROGRESSION FORMS THE BASIS FOR A REORIENTED SOCIETAL EXISTENCE

END NOTES

1. There is a possibility that in the future, unitary states, as medieval structures, will disappear, and other forms of organization will emerge, such as corporatism, which is nothing more than a hierarchical and dictatorial structure where people no longer identify with a nation-state but with belonging to a corporation. Even so, the conflict between the zest for life and progress will remain inevitable. Therefore, we must ask ourselves how we can ensure that the principles of Schlotism remain valid and whether they can exist under any form of organization. Neither of these two, progress and the zest for life, must be neglected, for all progress is worthless without the zest for life, and the zest for life cannot exist without prosperity; prosperity itself cannot remain static but only decrease or increase, meaning progress.

As religious beings, we will never be able to sustain the conflict indefinitely, and we will inevitably lean to one side or the other, most likely toward progress, at which point the zest for life will be neglected. It is true that progress can exist without the zest for life, but not the other way around; therefore, the supporters of progress will appear to win the debate. Yet the honest, post-nihilist Übermensch with broad horizons will understand that the only path forward lies in integrating both, not supporting one at the expense of the other.

The honest Übermensch knows that he cannot enter the debate of “Corporatocracy vs. Zest for Life” with a fundamentalist of Progress (the corporatist) or a fundamentalist of Pleasure (the hedonistic nihilist), because each operates with a different definition of the Supreme Good. The debate itself is a swamp, as there is no common ground: one cannot logically prove why Progress without the Zest for Life is inferior if one’s interlocutor denies the value of the zest for Life, and likewise, one cannot prove to the religious person who chooses pleasure why the engine of progress can never be stopped.

Corporatism seems incompatible with the Schlotist vision because, through its rigid and unelected hierarchical structure, it appears to completely neglect the zest for life, subordinating everything to progress. To be honest, it is hard to foresee how a dictatorial, unelected structure like a corporation could possibly incorporate the zest for life. Therefore, the only chance for the Übermensch, the only chance not for its mere existence but as can be foreseen, is the preservation of unitary states or microstates, autonomous structures with bureaucratic apparatuses where parliamentarians are chosen by sortition, presidents and local managers through elections, where power is digitally evaluated 24/7, where fundamental services are public, and where wealth is capped.
In the race between unitary states and corporations, the winner will always be the one whose engine of progress pulls harder. Thus arises the question: can Schlotist states generate greater progress than corporations, so that the zest for life may exist? Or will the corporations that neglect it win the race, humanity moving forward, yet the social progress of the zest for life never being realized, while religious and narrow thinking must persist indefinitely as an artificial engine for the lives of people sacrificed in the name of humanity’s main survival factor, progress?
The arguments between Schlotism and Corporatism make no rational sense; it all comes down to people’s choices, based on how they define good and evil through experience. There are arguments for and against both sides; in other words, there is no absolute argument for either. Therefore, the choice will be made according to the axiom people decide upon: if people choose that Schlotism is good, then it will be; if they choose the corporatist axiom, so be it. There remains only for us to open our eyes, to try to overcome nihilism, and to observe the direction toward which humanity will turn. Because any social system, no matter how logical and coherent it may seem, is ultimately a self-assumed axiom.
In the end, our role is that of the Active Observer: we present the most robust solution, the one that incorporates the only sustainable pair (zest for Life + Progress), and wait for society to reach the intellectual maturity necessary to choose it. We cannot force the choice; we can only create the conditions for it to be honest. The rest is a historical and axiomatic consequence, one we can only passively witness.

2. Will capping the wealth, affect the Übermensch ? It shouldn't, because the chances that an honest man reaches the conclusion that unlimited wealth is not parasitism, and especially that

parasitism is not evil, is low, and since the Übermensch cannot act against what he considers good, therefore there are slim chances that in his understanding the limitation of wealth be a barrier that forbids him the manifestation of the lust for life.

3. Most likely, none of my contemporaries will see during his lifetime, even in a restricted framework, a capping of wealth, which is why we must take into consideration some intermediate steps. If we like to base our society on meritocracy, that is to believe that the rich are rich because they have an advantage over the others, advantage which converts into money, then we must behave accordingly to the end. Precisely for this reason, even if we cannot cap wealth, at least we must head towards a society where the rich become much more responsible for their deeds, the explanation is already presented, but I name it once more, and namely because it is assumed that the rich would be in a measure superior to the poor and for this reason there must exist a disproportionality of wealth which inclines in his favor. That can be translated into fines based on income and in a pre-established amount, in the increase of criminal penalties and in general in an attitude on the part of the judges-despots (I haven't called them that until now but it is understood) much harsher and stronger given the dual nature of the punishment, on one hand the punishment itself increased and on the other the punishment for the trust betrayed .

4. Politics, beliefs and spirituality must not have an identical approach with the scientific one. Ideological positioning is inevitable from the moment we reason, for reason needs a context in which to unfold, reason means context just as spatial objects mean form. A spatial object can have any form but cannot exist without having one, likewise reason can exist but cannot exist outside an ideology, be it generally accepted or personal. Therefore, it is good to try to have as clean and honest an approach as possible, however much we care about this aspect we must not confuse our reason with truth. Human truth is not mathematical and from here it results that no belief is true in itself. I feel the need to explain this because people fail to understand what science actually is. They have a distant image of science, seeing science as some calculations that help you draw some parallel lines, but their understanding cannot go so far as to understand that starting from some objective and true realities, at least for the three-dimensional reality anchored in time in which we live, realities which boil down to some numbers that never contradict and are universal, to prove

that time and space are connected. The great majority of people do not realize what that actually means. Yes, we have all seen movies in which those from the alien ship age more slowly than those on earth because they move faster and time is relative, but Einstein did not see any such movie. He through concept reached to describe reality not through senses, and that is a genius so great that it exceeds the sphere of understanding of a simple man about what it means to be smart. An artist or a legislator are valuable, however they do not describe reality through concepts, in the absence of senses, based on universal truths in our reality, but their concepts are empty of content, they have only form, and their form is not given by causalities with truth frequency in our reality, but by their simple experience, and to confuse a non-scientific concept filled with personal experience with a scientific concept based on truths with high frequency, and to say that an artist/legislator should have the same authority because he presents concepts only in a different manner than scientific, is a sign of great stupidity.

5. Morality is not a purely metaphysical thing. People will always choose what makes them feel better. We do not kill, steal, etc, because we know that in the short or long term we will suffer, either through real punishments or through spiritual ones [(scruples of conscience through returning to actions which we would normally define (through concepts of good filled with lived experience) as being evil]. And then people could be trained through school so that integrity becomes more rewarding than such deeds. That would mean of course that those with axioms which equate theft, robbery, murder with something evil reach power and create such an education system. However that is only an intermediate step, for we must not be good because that's how good is but because the lust for life demands the good. A prosperous society needs first of all trust between people (that they will do their work conscientiously, that they will not take more than they consider they deserve, that they will help the others, that they will not put inefficient good over realizable good, that they will return borrowed or owed money, etc.) and not because somewhere there exists a punishment, but because doing what you consider to be good brings greater satisfaction than any material good, for the material good is outside and your conscience is inside and the shirt is closer to the chest. The state must make good more rewarding than evil, and that only through meritocracy and correct conditions of the game (without inheritances, political thrombi, exponential increases in wealth without limit respectively equal material

prosperity among children respectively always open possibilities of growth for those who prove they want to improve, at any age).
Otherwise, nihilism reappears, and the need for religion reappears, for purpose, the human soul dies again and the lust for life disappears. For the lust for life does not go with half measures, either you run until exhaustion or you withdraw into religion, you let yourself be killed and then you begin to desperately seek sedatives, cursing in your heart every sunrise you see and impatiently awaiting the last sunset. Therefore, to maintain the lust for life, it is necessary to run until exhaustion, where we see something as being wrong to try to correct it, to ask for help to repair that mistake or in any case not to pass by it as if there was nothing, we must be completely honest and sincere, even if our understanding is limited, indeed to be honest even about the fact that our understanding is limited and non-universal (but also honest enough to accept one of the tragedies of life which means imposition by the majority of a universal good but which cannot be equated with absolute good but only with good in the majority's vision), and in short to do what we understand from good and then the lust for life can be, for I repeat, the shirt is closer to the body (there existing the possibility that the price of some obstacles be greater even than the price of our lives, however if we want to live with lust for life we must be willing to pay any price, for life worth everything, then when the lust for life disappears it is worth nothing, indeed it begins to be worth negative, and death at least brings us back to zero).
(Concrete example here: we cannot accept cheap products if their price is caused by underpaid work or/and excessive pollution, because the moment we find out that and continue to close our eyes, knowing that we could pay more for that product or even deprive ourselves of it - I am not talking about food from the perspective of a poor man, I mean gadgets, those- , but we choose to close our eyes, being aware that in our understanding this thing means a bad thing, then that inevitable evil will extend in our society and in our personal lives until it covers every aspect of our lives and the lust for life simply will no longer have room to appear - I repeat, an evil of which we are aware and which in our personal concepts filled with our own experience we would name in a neutral context, in which we would have nothing to gain, a clear evil.

8. We must ask ourselves the question in the following way: if immigration would not influence in any way the economic or

security state, and the impact would be neither positive nor negative, then would we be pro or against it? The answer we will give will come based on our total experience, both subjective and objective, including studies and information, and starting from this answer we will see how all the arguments we will use later will be nothing but pretexts to consolidate the position we have chosen beforehand, semi-consciously, through sensory experience but also through data as exact as possible in a non-exact field such as sociology. Personally, I see immigration as a patch, because a modern society should solve its own problems of salaries, labor force, and birth rate, not by appealing to immigrants. It is the same position I have towards spirituality, where I believe that the relationship with the eschatological must be non-transactional, and spiritual closeness must come strictly from the desire for connection with the divine, not from a hidden interest to obtain various benefits or even a purpose in life, this being the only honest variant of spirituality. Likewise in the case of immigration, I consider that it would be honest only when there would be no real motives from one side or the other, but it would be realized from the simple desideratum of a multicultural society. However, when civilized countries accept immigration because they are unable to solve their own migration problem, unqualified work or even qualified work, and the countries from which those respective people come are unable to raise the standard of living, then I see nothing ok in that; it is as if you had a drunk and a drug addict where the drunk gives drugs to the drug addict and the drug addict gives alcohol to the drunk, and the relationship seems win-win on the surface, but in reality both would have other much more serious problems to solve that invalidate this gain. We cannot behave like prehistoric people. A modern car is more capable but requires much more maintenance than a prototype from the beginning of the 20th century. If we want a modern society, we must accept that responsibilities increase with complexity, and borders are not metaphysically inherent, but are necessary constructions, just like responsibility is necessary in any other field that has been subjected to a progress of complexity. When we are subjected to a hammer-or-anvil type situation, many tend to choose one of them, downplaying the evils of the hammer and accentuating the goods of the anvil, and the brain, which does not consume its energy on nuances, will concentrate attention and retain in memory only the good that we have chosen, although immigration is a situation where there are no absolute solutions, but nuances that cannot even be observed by those who have chosen a camp. Immigration is thus a stress that

arises, but stress is necessary for growth, and in our reality subject to constant evolution, either we ride the evolution and grow, or we go downhill, because stagnation is an illusion, it actually meaning degeneration. However, this necessary stress can become too much and kill, which is why I believe in a homeostasis of society. If people had been made of silicon and tried to build a complex body from carbon without knowing anything about biological life, would it have been possible with a hammer-or-anvil type thinking? In no case, because many nuances are involved, and an artificial organism like society is not much different, it being impossible for binary thoughts that tend towards extremes to be able to build something. Homeostasis in society is a rational one that requires education, the responsibility of a modern structure requiring a population educated in critical thinking, differentiating general morality from individual morality or otherwise said law from morality, knowledge and the ability to think in abstraction terms, understanding causality in context and out of context but also many others, because the modern society is too complex to function on the basis of a 15th or even 20th century IQ.
In conclusion, immigration is a necessary stress, but even what is necessary, when it is too much, can kill. We need a world without multiple gears, where prosperity must be extended across the entire earthly territory in an organic and efficient manner, without skipping stages. Now is the time for structures of 500 million or a billion inhabitants, where Europeans must develop European consciousness, just as many peoples no longer identify as individual parts of the respective country but as members of the entire country. In the future, we may have a global consciousness, this being a beautiful and achievable desideratum, however things must not be forced, and progress must not be rushed, because a possible good future is not worth more than a prosperous present full of zest for life.

9. All fields tend toward specialization, from purely intellectual disciplines such as physics or chemistry to practical trades like plumbing or electrical work. Beyond specialization, experience is also necessary to transform professionalism into mastery. So, in what fields should a politician be a professional, given that they will vote on laws spanning every domain? You might say that politicians serve on committees, but when it comes time to vote, not to draft legislation, their word carries equal weight across all domains. Of course, things are not so simple, and we cannot vote for specialist politicians, because politics is not about method but about direction.

So the politicians we elect are not chosen to create the best possible laws, but to create laws that align with the will of the majority who voted for them. We will not go into detail here, but we note in passing that in 21st century democracy, the majority is often not represented in parliament, eclipsed by a pseudo-majority, meaning those parliamentary minorities that unite and create a majority vote, forming a common front against an elected majority, and thus frequently betraying their own voters.
The solution seems simple: representative democracy without parliamentarians. This is a beautiful idea, but people will not have the time to vote on every law, and sending only jurists to parliament who know how to implement the majority's wishes is not realistic either. The solution, then, is lotocracy. First, because lotocracy combats political thrombosis, and second, because the randomly selected representatives handle the necessary laws that never rise to the level of national debate. For everything else, international agreements, laws that shift paradigms, or simply controversial legislation, the will of the people should be respected directly, without political intermediaries. But one problem remains: how will minorities be represented in society if the majority holds all the power? Here we must appeal to political realism, to Julianism, or even to Schlotism. My view is that the majority should have more rights than the minority, not fundamental rights, of course, but rights that create a meaningful distinction between minority and majority. Otherwise, we shift politics away from a democracy where the people hold power, toward a system where minorities, or even no one, holds power. My answer remains the same: the fire that keeps you warm can also burn you alive, but its absence can freeze you to death, no extreme is good. The way we combat extremes is through post-nihilist society, where people will understand that mocking minorities is deeply wrong, and they will refuse to do it because they will know it kills their Zest for Life. Does my idea seem to creak? Perhaps, but let us not be fooled into thinking that a thousand pages on morality and administrative legal procedures are more valuable than what can be summarized in a single idea, because neither represents objective scientific authority. Both remain beliefs and axioms that we accept or reject, yet some attempt to lend them scientific credibility, which, as we know, could not be further from the truth, since morality and justice belong to the category of domains outside causality.

10. Another crucial aspect of nihilistic society that I didn’t get around to specifying earlier, which I consider essential, is the way

science would be represented in society. If we remove the dogmatic view of science, in which science, or more precisely the scientific community, replaces the Abrahamic God and can never be criticized, then we could observe that science is economically unviable. Science changes paradigms, but most of the time science produces nothing, science is not a production line, it is merely an economic promise that sometimes materializes and sometimes does not.

However, if we look at society we see that the entertainment industry is extraordinarily lucrative. The reason this industry prospers is not necessarily because the elites want to keep us stupid, that is perhaps only a secondary effect, but the main reason is, of course, caused by the nihilistic human's need to escape suffering. The world of the nihilistic person is small and narrow, but the world of the post-nihilist is open and wide, and therefore entertainment that contains only very little reality holds no interest. Imagine a very poor man, without teeth, who cannot afford anything else but bread with sugar soaked in water, that is his only joy. On the other hand imagine the rich man who has access to the most lavish desserts possible. The poor man enjoys as much as he can what he has, but if he had what the rich man has he would no longer eat the bread with sugar soaked in water, not even out of nostalgia. This is how the lowest quality entertainment is, that is, the one that stores an infinitesimal amount of reality, which it then repeats endlessly, respectively on the other side the entire array of possibilities in which life can manifest itself.

Thus, in nihilistic society the scientific community, progress and innovation would prosper, because people's desires could no longer be satisfied by entertainment poor in its capacity to expose, but they would feed through entertainment to find not a possibility of evasion from everyday life, but a chance to lift for a few moments their gaze from the ground, it should not be understood here that the post-nihilist hates his life, the gaze to the ground refers strictly to mundane life, but lived with a zest for life, and to throw it without any fear as far as possible, as high, as low, in depth or in ether, an adventure, not an evasion. And then science would become lucrative, relieving it of the pressure to always produce something by which to justify itself, something we realize quite well, since it often translates into serving the interests of a political agenda.

11. I said that we must not skip stages when it comes to immigration, and I did not say this just to use a stalling tactic that I will stretch out endlessly in order to keep immigrants away and to

maintain “pure” peoples, but I said it because I firmly believe in this principle. Think of a child who is learning physics, you cannot present to him from the very beginning the fact that in a theory with quantum gravity defined on a space-time volume, the maximum number of physical degrees of freedom in a three-dimensional region is proportional to the area of its boundary surface, measured in Planck units (that is, if we were to take a box, the information is located on its base and not throughout the entire volume, because if we were to cram too much information we would turn it into a black hole), but you must first show him a much simplified image of the atom. After some time he will understand that the first image of the atom that he learned is not a faithful representation of it, however he will understand that it was necessary for him to use it in order to reach a deeper understanding. The same principle must also be applied in the case of immigration, where first there was a need for villages, then cities, municipalities, provinces, countries, continental structures and perhaps in the future planetary structures, somehow some delimitations will exist anyway between these administrative units, however if they develop correctly and harmoniously, by uniting they can give rise to a much larger unit, in which everyone can coexist. We are between the level of countries and continental structures, to force progress from the transition from countries to continental structures directly to a global community, means in the case of the learner to skip some lessons without which it would be impossible for him to come to understand the most abstract concepts. Why this? Because immigration means exposure to the unknown, that is stress, and stress must be weighed so as to be useful, neither too little, so as to make growth impossible, but neither too much so as to kill.

However, the reason why some people do not believe in the importance of borders is a spiritual one that they do not have the courage to express. They believe that these borders are simply some unnecessary complications of reality, just as the nihilist believes that the entire reality is an unnecessary complication of death, which is simple and precise, these people are nihilists disguised as activists. Because we agree that life is not an unnecessary complication of nothingness, we established this earlier, and borders are not unnecessary complications that we could do without, like bureaucracy, but they are meant precisely to support life. And this makes me answer another legitimate question: “but multicultural societies have always existed and have been prosperous”. Alongside this question there would be another much weaker one but which is used by these nihilists: “people have

always migrated throughout history". I will answer the second one first to get rid of it, yes, they have migrated, however I do not think that anyone would want to live like an Eastern European native from the first centuries over whom the Slavs, the Tatars, the Huns, the Goths, the Visigoths and so on migrated, maybe for us these migratory waves brought civilization and progress in the end, even if indirectly, however life in the present is far too valuable to be able to still use this principle of present suffering in exchange for a bright future. As for the first question, yes, such societies have existed, but here we bring into discussion two axioms already accepted, that of structure which the more complex it becomes the more maintenance it needs, respectively the axiom of artificiality, where once an artificial order of nature is built, we can no longer expect nature to solve our problems and for us to enjoy the benefits of independence through technology from nature. Present human society is a very advanced structure and therefore we can no longer leave things to chance, we can no longer throw some people together and expect something good to come out of it and if it does not come out then ask ourselves why, but we must accept the responsibilities that come with progress and complexity, which often can be constraining, but without which all complexity collapses. Immigration cannot be left to chance, just as all those who oppose immigration support the invisible hand of the market, which, as we can realize, literally represents the same principle, when a rhetoric suits us we say that its negative parts will resolve themselves (in the case of leftists, immigration will resolve itself, in the case of rightists, the economy will resolve itself) people want modernity but expect the economy, which is a purely artificial and purely human structure, to regulate itself by itself and by the holy spirit, and not through an assumption of responsibility and a rational and assumed guidance, as we will have to do anyway.

Therefore, I repeat, if we desire anything other than extinction, or in the happiest case, the collapse of society with all its progress and the return to caves, we will have to assume much greater responsibilities, much more rigorous organizations and planning, otherwise necessary for every complex structure, having in view all the movements that occur, directing and solving problems by ourselves, as some adults must do, and not expecting them to resolve themselves, through nature, or through the holy spirit.

P.S. We can also bring global warming into discussion, but not as you would think, I am not saying that people pollute and expect nature to solve the problem of pollution, but on the contrary, let us say that human pollution is not so significant as to actually cause a

major climate change, however we know that in the history of the earth such changes have taken place. The fact that man is not able to truly influence the climate through his activities is even more serious than the hypothesis which says that man manages to do this and therefore we suffer as a result of global warming. Since they have always taken place, they will continue to take place, and at some point conditions on earth will become unfavorable to humans, with or without their intervention, and then humans must begin to learn how to control the climate, because from a certain point onward survival itself becomes an artificial artifact that man must assume, and no longer expect nature or anyone else other than himself to solve his problems.

11. I will attach here an example how critical thinking, as a subject for school, can look for kids. For this one I used AI in order to organize and summaries my ideas, cause the way I am expressing doesn't suit kids, , sorry for the ai flops like its not this, its this, or not because this, but because this, so... yeah, here you go :

CRITICAL THINKING (EXTENDED AND ARGUMENTED VERSION)
Critical thinking starts from the fact that man does not perceive reality directly. Any living being interprets reality through the senses and experience, and this interpretation cannot be completely faithful to raw reality. Therefore, there is no direct access to reality, but only to interpretations of it.
Concepts such as good, evil and beauty are not illusions, but instruments through which people give meaning to reality. These concepts are initially "empty", but are filled by experience, education and cultural context. For this reason, personal beliefs do not appear arbitrarily, but are formed over time as a result of life as it is lived.
We can distinguish between two types of truth:
truth in context, specific to the sciences, where statements can be verified through clear and repeatable methods;
truth outside context, specific to values, the meaning of life and moral ideas, which cannot be exhaustively demonstrated, since this would require knowledge of all possible causes.
Man cannot attain absolute truth. He cannot know the totality of causes that have been, are or will be. His truth is therefore relative, but this does not turn it into a lie. Relative truth is real, functional and evolutionary.
Truth evolves together with man, like the body. Our body changes over time, but always remains "ours". We cannot leave it without ceasing to be

ourselves. Similarly, the truth we hold is part of our identity. It is not something external, easily replaceable without consequences, but the result of experience, thought and life as it is lived. To completely deny one's own truth means to deny oneself. That is why truth is not just an idea, but a component of the human being, alongside body and consciousness. Critical thinking does not mean abandoning one's own convictions, but becoming aware of their limits. Man becomes able to analyze a situation impartially, to take a position, but to understand that, having had a different life experience, he might have supported the exact opposite. At a social level, differences in values are simply inevitable. Here appears ideological war, which must not be understood as physical violence, but as a continuous confrontation between different visions of good, truth and beauty. This conflict is beneficial, because without it ideas would stagnate, and society would become rigid and dogmatic. And even if it were not beneficial, we would still have to accept it, because it is inevitable. Consensus becomes harder in a society in which people think critically, because not all ideas can coexist harmoniously. Some values are mutually exclusive. That is why social order is not established by absolute truth, but by the majority. However, the fact that a vision is a majority one does not automatically turn it into an absolutely true vision, but only into a temporarily dominant one.
The role of education is not to eliminate this conflict, but to make it conscious and responsible. Students must understand that ideas confront each other, that truth evolves and that defending one's own vision is legitimate, as long as you accept that your truth is only one form of truth alongside the others, and that no one, neither you nor your opponent, can hold absolute truth. Education in critical thinking produces people capable of assuming their own truth, defending it and, when necessary, revising it.

ABSOLUTE, LIFE AND SACRIFICE

Man understands reality through the senses and experience, and this limitation makes access to absolute truth impossible. In order to know the absolute, it would be necessary to know all the causes that have existed, exist and will exist, something impossible for a finite being. For this reason, man's desire to attain absolute truth inevitably generates suffering: between aspiration and possibility a permanent conflict is created.
The absolute, especially absolute freedom, is incompatible with life. Life presupposes limitation, conditioning, dependence on body, time and context. The only place where the absolute can exist is death, where all limitation disappears. Precisely for this reason, life cannot be absolute in the classic sense of the term. To try to live as if the absolute were possible in life means to refuse the human condition.
Some people overcome this conflict by understanding that life itself can be viewed as a different kind of absolute: not an absolute of permanence or perfection, but an absolute of the intensity of the present. The value of life does not lie in its duration or in its closeness to absolute truth, for the absolute of life consists in the strength with which it is lived. From this

perspective, truth is no longer an end in itself, but a means through which life can be supported, oriented and intensified.
The relative truth that man holds is not a lie just because it is not complete. It is real, functional and sufficient for living. For the one who chooses life, truth must serve life, not the other way round. To live exclusively in the name of absolute truth can destroy the appetite for life, and a life deprived of this appetite loses its meaning.
However, there are limit situations in which truth can demand the supreme sacrifice. This does not happen because truth would be more important than life in general, but because there are moments in which life can no longer be lived without completely denying one's own fundamental values. When man is forced to live permanently against what he considers right and true, life becomes a form of alienation. In such extreme cases, sacrifice is not a glorification of death, but an attempt to recover lost dignity and appetite for life.

TRUTH AS IDENTITY

Truth evolves together with man, like the body. Our body changes continuously, but always remains ours; we cannot abandon it without ceasing to exist. Similarly, the truth we bear is part of our identity. It is not an external object that can be changed arbitrarily, but the result of experience, reflection and life as it is lived.
To give up completely one's own truth in order to adopt a foreign one, without a real transformation of experience, is equivalent to a form of self-denial. That is why truth is not just an opinion, but an essential component of the human being, alongside body and consciousness. Man is, in a profound sense, his body, his consciousness and his truth.

Relative truth

Even if truth is relative, man must not feel betrayed by his own understanding. The fact that the truth he possesses is incomplete does not turn it into a lie. Relative truth is real, functional and sufficient for living. It represents a part of truth, adapted to the human condition, limited but authentic.
For the one who chooses life, truth is not a final goal, but a means. Life itself is the goal. To demand that truth be absolute means to demand that man go beyond his own condition, which inevitably leads to frustration and suffering. Instead, accepting truth as an instrument of life allows man to live without the permanent feeling of betrayal or insufficiency.
Truth must support life. As man notices that his own understanding changes over time, this fact can be recognised as the expression of a natural evolution of his perspective. Truth transforms together with experience, and its changing character does not cancel it. It remains valid within the limits in which it was lived and understood.
There are limit situations in which truth can come to involve the supreme

sacrifice. These situations appear when life can no longer be lived authentically. When man is constrained to live permanently against what he considers right and true, existence is reduced to mere biological continuation, and meaning dissolves. In such conditions, sacrifice becomes an extreme form of recovering dignity and appetite for life.
Appetite for life represents the ultimate criterion. In its absence, nothing has weight anymore, and life can no longer be truly lived. When life can be lived with intensity and commitment, relative truth is sufficient. The value of life is not given by the perfection of truth, but by its capacity to support human existence within its real limits. When life can be lived with appetite for life, nothing else acquires importance anymore.

POWER, VALUES AND IDEOLOGICAL CONFLICT

In any society, some people – whether they have similar or different life experiences – come to share close values of good and beauty. These common values bring them together, and when they become numerous or influential enough, they inevitably come to power and impose their vision of how society must be organised.
Those who are in opposition have only two real options: either they convert to the dominant values, or they continue to fight to impose their own vision. Conversion is not always an act of reason, but often a sign of conformism or weakness, while the struggle for one's own values represents a form of assuming identity. Neither those in power nor those in opposition can seriously claim to hold absolute truth. Each of them represents only a certain interpretation of good and beauty, validated by their life experience.
To live under a system does not mean to regard it as absolutely true or correct, but only to accept it as temporarily dominant.
Values are not accepted because they would be better argued rationally, but because they belong to a causality outside the strictly scientific context. They cannot be demonstrated objectively, but are assumed on the basis of experience. For this reason, people tend to associate with others who share similar values, and these associations can lead, over time, to the formation of majorities capable of creating, maintaining or replacing existing power structures.
If these groups remain minorities, they can do nothing but wait to become majorities, without being able to fully convince through rational arguments, since values cannot be imposed through logical demonstration. If they become majorities, their vision will be imposed; if not, the situation remains unchanged. In both cases, there is no absolute criterion that can establish who is "right".

EDUCATION AND THE ABSENCE OF ABSOLUTE TRUTH

In this context, what remains for us to do is to understand that there is no absolute truth and no universally valid good or evil. Everything is interpretation, and interpretations are the result of experience. For this reason, the role of education should not be the transmission of definitive truths, but the formation of a way of thinking that understands this

relativity.
An honest educational system should instill in students this vision as an instrument of thought. Not in order to support an agenda, but in order to offer them the capacity to understand why the world is as it is: built on dominant values, validated by the majority, in no case by absolute truth. If this vision comes to be taught, this happens not because it would be absolutely correct, but because the majority of those who created or shaped the educational system have considered, on the basis of their experiences, that it is the most appropriate. Therefore, when someone studies this subject, they must understand that they do so because they live in a society that has decided, temporarily, that this way of thinking is useful and legitimate.

12.
Will the post-nihilist society represent an end of history? Well, such an attitude would be strongly anti-Schlotist, being at its core profoundly religious. The post-nihilist epoch will be an intermediate step, just like all other periods. After the post-nihilist epoch will come the galactic epoch. And after the galactic one we don't know what will be, because man cannot think precisely over such a long period. The galactic epoch demands a new work, but we will cover in this final note what it will mean in broad strokes.
The galactic epoch will put into practice many post-nihilist ideas. As its name suggests, it will represent the epoch of space flight. I believe this epoch is inevitable, because post-nihilism will for the first time bring man out of the dark age of religion that has lasted thousands of years, and the galactic epoch will be the natural result of this fact. The greatest development of intelligence man has known occurred before the appearance of religion, understood this time in the traditional sense. Comparing the growth of human intelligence in the period when survival was its principal purpose, with that from the period 1800-2100 in which the greatest growth of human understanding took place, we realize that in the case of the first period, the growth was real, while in the case of the second, it was more concretized than it continued to grow. This has caused a stagnation of intelligence, because in this case concretization serves rather as an illusion, making us believe that intelligence would have grown in this period too, and we know very well what stagnation means in our reality. The domestication of life has brought much prosperity but has eliminated the risk necessary for growth. When survival is the principal goal, many people are

lost along the way, leaving the most intelligent, while in modern society, genes are no longer transmitted only by the most intelligent but by the vast majority. Of course, this idea contravenes the morality of nihilistic human society, easily degenerating from a scientific fact, insipid, odorless and colorless, into mass politics. Moreover, not only the acceptance of this fact creates politics but also its denial. Even in a post-nihilist society, I see the acceptance of this fact as impossible, because the post-nihilist society, even if it assumes risks, will still not assume the extremely dangerous ones. And so, the continuity of the post-nihilist human race requires harsh living conditions to encourage the resumption of intelligence development. This doesn't mean we must return to the cave period, because nostalgia is nothing but a religious symptom, which cannot sustain the zest for life, but we must go further, toward the period of galactic caves. Intelligence cannot grow when challenging conditions are simulated, because man knows there is a lie in the middle that he cannot overcome. But the precariousness of life in the case of the galactic cave period is not simulated, but as real as can be. The people who will choose space will be those who will restart the growth of intelligence, being constantly alert to survive in conditions far more hostile to life, and this perpetually alert and stressful state will contribute much. Of course, many will give up, many will not resist and will return to Earth or perhaps will be lost altogether, but this is the risk without which growth cannot exist. The epoch of galactic caves will not entirely resemble that of human caves, because for those who will not resist, or for the descendants of those who will resist but who in turn will not resist, death will not be the only alternative, but also the return to Earth. I know I said that zest for life is the only thing that matters, and if zest for life is killed on the road to progress, nothing else matters, and what I said remains valid for the galactic period that will follow, but the galactic period will be much different, and even if many post-nihilist values will be preserved, just as we preserve values from the humanist, enlightenment, renaissance or even ancient period, so will those from the galactic period preserve them, but perhaps for them the zest for life will be expressed differently, in a way that we, who have not even entered the post-nihilist epoch, cannot understand. And yes, even in their period, I believe that zest for life as an absolute remains valid, but as I said, what for us kills the zest for life, for them perhaps will not. However, this bifurcation between people on Earth and those in space leads to a somber verdict, which I would prefer, at least for a moment, not to think about, because it remains nonetheless a speculation.

P.S.
If stress is a necessary condition for growth, does that mean capitalism is good and the welfare state wrong? At first glance, it might seem so. However, capitalism does not resemble the pre-religious conditions of cave-dwelling humans, where the perpetuation of genes was favored by intelligence. If capitalism began from zero with each generation, then we might assume this to be true, but a large part of both great fortunes and even middle-class wealth is inherited. Because of this, the opposite is true: capitalism favors mediocrity rather than intelligence as such.
The intelligent person, forced by circumstances to become wealthy and to escape this alienating race that destroys life in the same way a tiger once ended the life of a cave man, most often ends up in the middle class. And even if we assume that such a person reaches the wealthy class, the following generations that descend from them will no longer need a similar level of intelligence to remain at the top.
Beyond this aspect, if we assume a society with a strong moral code, a person without morals can rise much more easily, not necessarily through intelligence, but through the lack of morality. Think of a chess game, where some players respect the rules because they know that a victory is worthless if obtained through cheating, and think of a cheater who wins all chess matches. You might say that even in deception there must be a touch of intelligence in order to fool the system. This is partially true, but most of the time these cheaters manage to bypass the system not through immoral yet brilliant schemes, but simply through the limited intelligence of a person who never asked questions and never reached the conclusion that some things are not worth doing.
They fail to understand that, in the long run, respecting certain rules offers greater overall satisfaction than breaking them. A healthy society is built from such people. But it only takes one person who fails to understand these things, who breaks rules that are not even supervised because the educated majority of society accepts them as self-evidently good, and who then rises above 99 percent of people. Is such a person truly more intelligent than the rest?
I am not correlating intelligence with a certain type of morality. I am only asking: is this person more intelligent than others, or merely less complex and less intelligent, and is it precisely this lack of depth that allows him to slip through the gaps left open by everyone else?

Moreover, wild capitalism, by valuing people who are extremely simple in their understanding, tends to lower the overall level of intelligence rather than increase it through stress. This is because it only takes a single low-complexity actor to appear and slip through the gaps of society (gaps left open by intelligent people to allow for better circulation and flexibility) thereby provoking others, who may be complex and intelligent in themselves, to reduce their own intelligence and complexity as well.
In this way, capitalism overturns this law of nature in a devastating way, according to which only those hominins who managed to adapt better through intelligence succeeded, instead glorifying mediocrity, lack of intelligence, and lack of depth.

12. Still, there remains a thought somewhere in the corner of my mind that I must express. The chances that this work will change any course, remain minimal. Not because the work would not contain detrimental information for human civilization, and not because it would fail to present its ideas in a serious and argued manner, the book states quite clearly that it starts from axioms that you either choose or not, and if we decide to choose one of the axioms then let us see what we can do with it without going into technical details more than necessary. It is not a scientific book either in context or outside of it, like sociology, economics, or whatever else. It is an honest book; however, for it to impact reality all possible stars from the human universe would have to align.
First of all, real cooperation between the working class and the middle class would be necessary. This scenario belongs to the realm of the improbable, because real empathy between different social strata is a structural impossibility. Excluding ideological compassion of the type “oh, the poor” visceral understanding is missing. I speak from the position of an exponent of the lower class, the lowest layer, with both parents working on minimum wages in a poor Eastern Europe. No matter how much money I would accumulate, my inner structure, formed in 23 years of scarcity, remains unchanged; ideologically it might be different, but in a real and revolutive understanding, no, only one language is native to you, right? And I am sure that those from the middle class could not do it either. A collaboration between the two would mean mutual understanding, which I do not believe in, respectively class consciousness, which is even less likely because of the purgatorial status they both have, especially the first.

Then, environmental determinism intervenes. The chance that a poor child reaches a deep understanding of reality is microscopic. The fact that the majority could reach this threshold is a utopia. I am an exception, a statistical error. Without being a genius, always having difficulty focusing on disciplines that study causality in context, I still possess an extraordinary ability to analyze structures in an honest manner. To hope that the majority will reach even a fraction of this understanding is pure madness.
I do not believe that anything will happen following the publication of this book and its marketing, but just because I do not believe it does not mean it cannot be achieved. Alea iacta est, I have nothing more to add here, I am thinking nevertheless of making a compendium of several thousand pages with the stories of inventors who made today's world possible (from early discoveries in science, to the internet, artificial intelligence or less discussed things such as the invention of the blue LED) to demonstrate that unlimited wealth is not the main motivator that brings progress (and especially that there is no need for a businessman without whom these brilliant minds could never organize and all their genius would be wasted in the absence of such a coagulant in the person of the businessman), in which of course will also be mentioned inventors motivated by unlimited wealth but also those social parasites (any man becomes a social parasite after a certain wealth threshold is reached) who not only contributed nothing but who often have created more harm than good, or even only harm, just to get rich and maintain their fortunes. Otherwise, whether those who will read these lines agree or not with what is presented, and if they agree to make a revolution and if not to ask for their money back for the book and the time lost reading it, as if someone could give it back to them. Anyway, tschüß.